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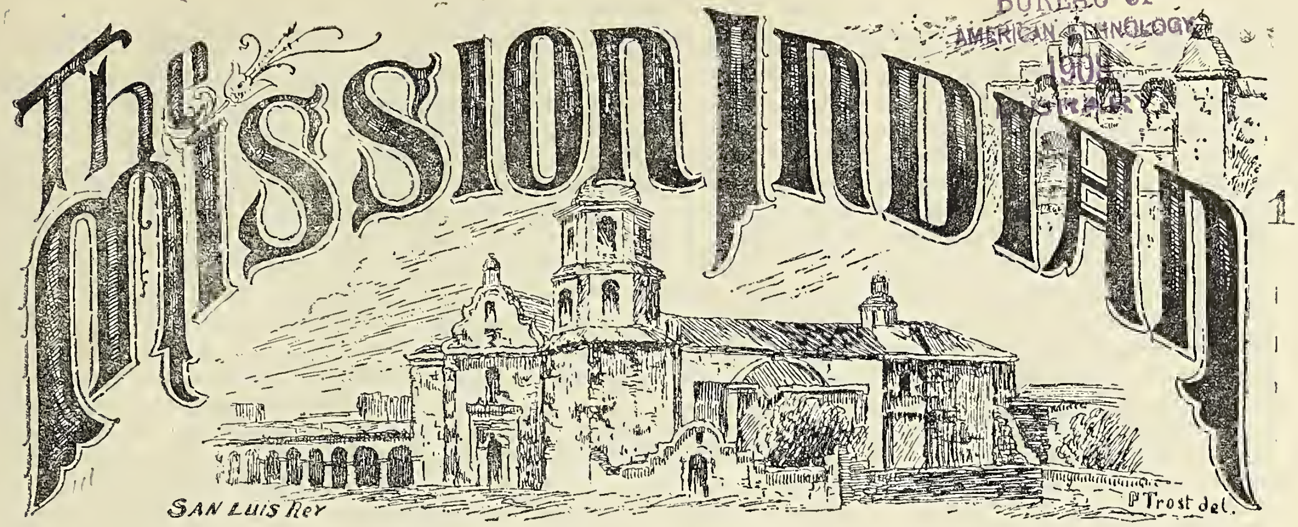
The Mission Indian



VOL. III. BANNING, CAL., OCTOBER 15, 1897. NO. 1.

Man's Guardian Angel, His Faithful Guide.

BY JAMES B. FITZPATRICK, A. M.

YOU cannot see an Angel at your side
Nor feel his gentle touch,
But oh! there is your ever ready guide
Conducting you as such,
Along the river of life's course,
Directing every day
Your fragile bark far from its source,
Much nearer Heaven's bay,
From early morn till late at night
His labors never cease.
From night till morn with powerful might
His prayers for you increase.
Like those Angelic forms that Jacob saw
Ascending with men's prayers,
In purity enshrined and bowed in awe,
Your Angel oft appears
Before God's Throne and fondly pleads
For you and all your many needs.
The Lord replies: Go hence, dear Angel, with My grace,
That faithful soul do glad embrace.
Record here in the golden book of life
Each action of its earthly stray;
Protect thy client in Satanic strife,
Defend his soul on Judgment day.
Thus speaks your God, thus acts your Angel dear,
If you obey him you'll have naught to fear;
On Judgment day, near by your side,
To Heaven's Gate he'll be your guide.

(THE MESSENGER.)

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Mission San Buenaventura.

A Brief Description of the Venerable Mission at Ventura.

The early Franciscan Padres had a keen eye for the beauties of nature. They were not the dull phlegmatic men that some would make us believe—careless, indfferent to aught save the salvation of souls. Their primary object it is true, was the governing of souls for Christ; their secondary, the securing of the most beautiful spots in which to worship Him. This is evidenced by the sites which they selected for the old Mission churches.

Travel the length and breadth of our Golden State, and where do you find choicer places than those in which the old Missions are situated? San Diego, San Louis Rey, Santa Barbara, Monterey, San Juan Capistrano, San Gabriel, San Francisco.

Can we, with our knowledge of California's natural beauty, change places more magnificent or appropriate.

Among the superb spots the old Padres selected for the erection of one of their new world-renowned churches, there are few, perhaps more aptly chosen and none more generously endowed by nature than to which they gave the name of San Buenaventura.

In the thriving County of Ventura (originally dependent on Santa Barbara) the town of San Buenaventura is admirably located, distanced but a stone's throw from the placid waters of the Pacific, the old Mission still lifts its noble head and gazes with a look of stern severity upon the wondrous changes, which have taken place

> *"Since first it reared its august brow and glanced*
> *With dauntless look on the encompassed land."*

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We may be accused of favoritism or jauntice-eyed prejudices, but in our opinion, there is no more delightful place in California to round out life's little day with pleasure to the body and profit to the soul, then the quiet little town of San Buenaventura. It fell to our happy lot to dwell there for some months and a fairer spot, we dare say, cannot be found. With a climate unequaled, with scenery fit for the eyes of the gods to gaze upon, with a soil rich and productive, land with facilities for commerce that could be vastly and profitably improved, Ventura looms up a veritable garden spot in this truly Garden State.

In the year 1782 the soul-seeking Franciscans erected the old Mission of San Buenaventura. At the base of a hill, which overlooks the ocean, rises the old adobe structure, with huge walls and massive tower, yet plain and majestic as are all the old missions, it is still a firm substantial edifice. Times may come and times may go, but this old mission seems destined to go on forever. Unless some unforeseen accident occurs, generations yet to come will worship in the old mission, which the brown-robed friars erected to the honor and glory of the one true God.

On the principal street of the town of Ventura the Old Mission stands in dignified repose. Its solemn exterior at once attracts the attention of the visitor. To the west adjoining it is the now unused churchyard where thousands are sleeping their long sleep of peace. The tower is some fifty or sixty feet in height, and a winding stairway conducts one to the summit, where the old bells are tied by leathern thongs to massive beams. Four bells are older by far than the mission itself, but still clear and vibrant are their musical tunes.

"A hundred years in the tower swung,
A hundred years have these old bells rung."

From the church tower one obtains a splendid view of the outspread country. In front distinctly you behold the trembling waters of the ocean, "making sweet music with their mournful moan"; to the right, the sloping hills, at present writing verdure crowned; while to the left, the undulating valley, dotted with farm houses and beautified with Ventura's noted product—the succulent frijole.

Let us pass to the church, modernized some years ago. Many imagine that this has detracted from its picturesqueness. Be that as it may, its interior is quite attractive. The altars are of the plain Roman style, above the main one and to the left and right of it are the statues of St. Buenaventura and St. Joseph respectively. From the side walls a number of saints look down upon you with calm, benignant eyes. Above the side altar to the left is a wooden crucifix, behind which is an old painting wrought by an Indian's hand—a master piece of Indian art. Near the door stands the baptistery and the baptismal fount—a quaint old one— is also the mark of Indians. Here time and again did the zealous Padre Junipero pour the regenerating waters on the neophytes' heads. To sit in the Old Mission on a sunny afternoon, when the slanting rays of the sun steal through the stained glass windows, and falling upon the peaceful faces of the old saints, tinging them with almost supernatural light, is a pleasure never to be forgotten.

The old adobes that sheltered the Padres and the Indians have long since disappeared and in their stead has arisen a comfortable little building — the present residence of the good and jovial Padre Patricio Grogan.

May the splendid old missions, the glory of our state—long stand to enthuse us and to remind us by their presence of the littleness of time and the greatness of eternity! For a hundred years and more they have silently watched the ebb and flow of life—themselves almost unchangeable in the midst of change. Their gentle shadows hovered about the newly baptized infants. Their voices sang out a joyous welcome and God speed to the couple newly married, and softly tolled a mournful benediction over the departed. They gazed with pleasure upon the dusky Red Man; they looked smilingly upon the dark skinned Mexican; and may they long continue to watch over their successors — over us, the pale face. *J. N.*

About the Heavens.

* * * *

The Sun. The mass of the sun is over 300,000 times that of the earth and his volume is nearly 1,250,000 times as large. Hence the moon could describe its orbit around the earth within the sun and there would be still place enough left. His distance from the earth is 91,430,000 miles.

Motions of the Sun: By observations with the telescope periodical spots are seen on the sun, and by the motion of such spots it has been concluded, that the sun revolves around his axis from west to east in about 25 days. The velocity of this axial motion must be enormous, considering, that the sun has a diameter of 866,400 miles and consequently a circumference of 22 – 7 times this diameter, approximately 2,722,971 miles. Hence every point of his equator is hurled around at the rate of about 4,538 miles an hour. The earth's circumference is only about 25,000 miles and every point on its equator moves at the rate of a little over 1,000 miles an hour. As the stars, besides their apparent diurnal motion around the polar star, have also a real motion through space, so the sun has; it is surmised, that he moves in a circular path around some center in the universe and at present towards a composition of stars (or constellation), which is called "Hercules". His velocity in this path is believed to be about 28,800 miles an hour. On this journey through space the sun carries with him our earth and moon and all other bodies that move around him.

Constitution of the Sun: The sun is supposed to be a burning ball surrounded by luminous gases. It is said to be heated by the process of condensation and partly also by meteors falling into it. These luminous vapors or gases appear in the form of brilliant clouds, which — within a certain space on both sides of his equator — are sometimes rent apart by atmospheric storms or other natural causes and thus form the shady spots mentioned above, which appear dark only by contrast with the surrounding brilliant clouds. These bright clouds — (called "photosphere", "light globe"; from the Greek) — are surrounded by an irregular and wide circumference of rose colored matter, out of which huge flames and streaks arise, of the same appearance as our clouds sometimes show, when reddened by the setting sun: the chromosphere (colored sphere). Such red sun-clouds or "prominences" are supposed to be partly or mostly glowing hydrogen, a gaseous element, which in a certain combination with another gaseous element, oxygen, forms our water (hence the red color our clouds sometimes show; both gases are invisible to the eye, when single and not luminous). Other prominences of rapidly changing shape and of all forms contain chiefly metallic gases. A "corona", (crown; from the latin) or irregular halo of a faint pearly light, mainly consisting of streamers and filoments, surrounds the 'chromosphere' (or red stratum) and these radiate often from the sun to enormous distances. In the luminous vapors of the sun are glowing in the form of gases: iron, lead, zinc, nickel, and other substances (22 have been found so far) of our so called elements. Gold has been searched for in vain. It seems incredible, that men could find out such things as the motion of the fixed stars through space and their constitution. We will state, that none of these finds is beyond doubt, as most of the conclusions arrived at in astronomy; even the most commonly adopted, which many believe to be certain facts, *f. i.* the revolution of the earth around the sun, are far from being certainties. They are simply suppositions (called: "hypotheses"; from the Greek) founded on more or less solid reasons, which make them only probable, not certain. *H. W.*

A Corner in Smiles.

A Georgia school boy who reads the newspapers submits the following unique composition on the lynching evil: "Lynchin' is wrong. It hurts the limbs of the beautiful trees where the birds sing. It also hurts the people what's lynched. They should have a regular hangin' an' sell peanuts an' lemonade. People what's hung regular, by law, always go to heaven. I don't want to go to heaven that way."

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Diocesan News.

A fair will begin in Pasadena, the second week in December. The proceeds will be used for the new church.

The Sisters of the Immaculate Heart of Mary, in charge of the Academy at Pico Heights, have opened the school term with good prospects.

The people of Los Angeles and vicinity are favored with most excellent opportunities for procuring a sound christian education for their children.

The Sisters of St. Joseph, at St. Mary's Academy, have opened up school with not only a very large attendance of day pupils, but also a goodly number of boarders,

The Rev. P. Novatus, O. S. F., of Phoenix, made a flying visit lately to Los Angeles. He states that the Pima Indians are clamoring for schools and missionaries.

Young ladies, living a distance from the city, will be received as boarders, by the Sisters of St. Dominic, who have charge of schools at St. Joseph's Church and at Sacred Heart Church.

The Cathedral schools opened its doors to an attendance that augurs well for the scholastic year. The Rev. Father McAuliff, a most scholarly and accomplished gentleman, has charge, to the great delight of both teachers and pupils, of this department.

Pasadena is soon to have a new church and school. The pastor, Rev. Father Farrelly, has purchased a beautiful site for both buildings on North Fair Oaks Ave. The property has a frontage of 210 feet. Father Farrelly is the right man in the right place.

Dr. Scannell, who has been ailing for some months past, at the Sanitarium in San Diego, is now, we are happy to state, entirely restored to health. Dr. Scannell has been assigned for duty to historical Santa Ana, where, no doubt, his old time energy will make itself felt.

We are glad to learn that Mr. F. Reardon of Los Angeles has decided to study for the bar and that he is about to begin his studies at the Washington University. Whilst making his preparatory studies at St. Vincent's College, Los Angeles, Mr. Reardon edited, with surprising ability, the college journal. His fine talents and his happy disposition bespeak for him a brilliant career.

On Oct. 1st, the Rev. Father Galligan joined in Holy Matrimony, in the chapel of our School, Mr. Alfred Welmas and Miss Rosaria Segundo of San Issidro. Mr. Welmas was recently elected captain of his reservation. These two people are very worthy representatives of their people, and we bespeak for them a happy future. The fact that both of them approached the Sacraments, on the morning of their wedding, conclusively proves that they have a higher appreciation of the sacredness of the marriage conctract, than many of their white brethren of greater pretentions.

Father Galligan after joining the first Indian couple in Matrimony baptized his first Indian convert Sunday Oct. 10. It was a son of Henry Pablo.

On the 4th inst., a fair opened at Sacred Heart Church, east side, Los Angeles. The proceeds are to be devoted to liquidating the balance of the indebtedness on the church property. Nine years ago, the pastor, the Very Rev. P. Harnett, V. G., began work in the new parish. The property that he has since purchased, and the buildings erected thereon, attest his worth as a most zealous and self-sacrificing priest. He has property to-day that is worth $40,000.00, and had the hard times not set in so soon, he would certainly have been practically out of debt by this time. The fact that people from different parishes of the city, regardless of creed, have come so generously to the assistance of Father Harnett, is good proof of the worth of the pastor of the Sacred Heart parish.

The week before last, great crowds flocked to the old historic San Miguel Mission, to observe its centenary celebration. At sunrise the old Fremont cannon announced that the three days fiesta had begun. All the houses and streets were profusely decorated. Rt. Rev. George Montgomery received a right royal welcome. Pontifical High Mass was celebrated at the old Mission Church, at 8 o'clock; Bishop Montgomery being celebrant; Father Reordan, deacon, and Father Liebana, subdeacon. After the Mass, Father Marron spoke in English and Father Liebana in Spanish. In the afternoon, after sweet music, Dr. L. D. Murphy, president of the day, introduced the first speaker viz., the Rt. Rev. George Montgomery, who spoke most earnestly and eloquently on "The Church and the people".

On the first day of November, in the Cathedral of Los Angeles, Rt. Rev. Bishop Montgomery will ordain Rev. Edward Lunney, O. S. F. Father Lunney is now in the Preparatory College in Santa Barbara. He will be the second native of this diocese to be raised to the priesthood, and after his ordination will continue to profess in the Franciscan College at Santa Barbara. Father Lunney is known in the order as "Frater Onesimus." He was once a student at St. Vincent's College, which he left 10 years ago to become a Franciscan. Having completed his college career in Teutopolis in 1889, Father Lunney was invested with the habit of St. Francis. He was ordained sub-deacon in 1894; deacon in 1895 in St. Louis, Mo., where he completed a four years' course in Theology. He arrived in Santa Barbara in September, happy to be given the privilege of being ordained by the good bishop of his native land.

BANNING NEWS NOTES.

Dr. Wainright of San Jacinto made a professional visit to our school last Saturday. We had the pleasure of extending to him our humble hospitality for the night. The Doctor is one of the men we are pleased to meet: his professional ability, coupled with his genial and whole-souled manner, commands the respect of every man.

Mr. Wilcox, the senior partner of the firm Wilcox and Rose at Colton, came and saw Banning. He was sick some time ago, but now that he inhaled Banning air, there is hope of permanent health. Anyhow Mr. Wilcox came late, to find out, where his elbows and joints are located.

There is always a good number of Indians about Banning. Both the reservation and the school attracts them. Some come on horseback, some by wagon. Wheels and other essential parts are at times in a dilapitated condition—a wagon-doctor is demanded and wheelwright Holcomb smiles.

The murder of Darrah by Milner caused great excitement in Banning. More lawyers and county officials came and saw our little town, than on any other occasion. They were present at the preliminary examination. Mr. Milner was sent to jail without bail, but the judge at Riverside allowed him to go home, bail of $1,000.00 being given by Milner's friends. From this action it would appear, that the county officials do not think to have a strong case against Milner.

THE MISSION INDIAN.

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BANNING, CAL., OCTOBER 15, 1897.

The month of September is especially dedicated to the veneration of the Holy Angels. The feast of St. Michael falls on Sept. 29th, and Oct. 2, our Guardian Angels are honored by a special office and mass.

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The month of October is devoted to the recitation of the Holy Rosary. Our Holy Father, the Pope, again appeals to the christian world to pray. Prayer is necessary. When we begin to pray we cease to sin, and when we cease to pray we begin to fall into sin.

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November brings before our minds the suffering souls in purgatory. Thus every month is sanctified by some pious practice of the faithful. Our years — months — days and hours ought to be spent in God's service.

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It will be well to control one's temper. Many murders are the work of people made desperate by anger. "Blessed are the meek, for they shall possess the land."

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The Fiestas of the Indians are merrily going on. More than a thousand people "fiestad" in Soboba last month; at least three hundred were in Agua Caliente. There was a good force of Indian policemen at both places; the ramadas were carefully inspected and all outward appearances looked orderly and peaceful. Mexicans and Whites joined the Indians in their sports and as there is no law, which forbids a Mexican or a white man to get drunk, the inner man was amply provided for and may be some crumbs fell from the tables of the privileged people. Steers and cows were slaughtered and then divided with an ax into as many pieces as Indian bands were present. This was neighborly. The dancing was not forgotten, nor the war-hoop. The broad daylight revealed many heavy eye-lids and the tired night-watchers recuperated during the day in the ramadas, lying on blankets upon the ground. Groceries, dry goods, clothing, fruits and vegetables with some strong coffee found a ready sale and those, who could not stand the strain got sick and were sent home. Some horses were damaged; some riders fell from their saddles, but nobody was hurt. "Pion" occasioned many bets in spite of the bad times and gambling went on lively. There was no collection taken up for the "padre"; still the men who ran the gambling tables harvested what they could for the occasion. Some horse-thief appeared on the scene too; he skipped, but was overhauled and placed in jail. Now everybody tries again to make a little money for a living, but winter may see many starvers. Oh, these fiestas are truly great! Great in every way, up and down! We do not envy the poor Indians for their joys, but we pity them for the possible loss of time and money which is always a matter of fact at a fiesta!

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History of the Catholic Religion in the Sandwich Islands is the title of a pamphlet, published at Honolulu 1840, and lately reprinted at San Francisco by the Paulist Fathers. This publication is of great historical value and ought to be in the hands of everybody interested in historical research.

From its pages we learn that the preachers, who had wormed themselves into the good graces of the government, caused a most cruel persecution to be waged against the priests who first landed on the Islands.

Rev. Father John Bachelot and Father Patrick Short, both of the Order of Picpus, were put aboard "a rickety old brig" which landed them January 28th 1832, at San Pedro on the coast of California. Here they were given two bottles of water and one biscuit, and then left, upon a barren strand, forty miles from the habitation of man. The Savages of the Islands were far more humane than these prayerful zealots.

"Two females, Juliana Makauwahine and Malia Makalena Kekanluohi, were most cruelly tortured because they would not renounce "the religion of the Pope". Juliana, who was fifty years of age, "was drawn up to a withered tree, her arms placed around one of its branches about seven feet high, and then shackled with irons so that she might be said to hang by her wrists, as she could barely touch the ground with her toes. The other female, Malea, who was thirty years of age, was brought up to the eaves of a low thatched house, and her arms were forced around one of the rafters, about six feet in hight, and then made fast by irons on the wrist.

In this position her ankles were also fettered with irons, and she stood with her face, which was necessarily much inclined, so near the thatch, that it was constantly lacerated by the stubs of the grass, which she was unable to avoid. During the night heavy showers of rain fell, which poured in torrents upon the exposed persons of these miserable beings; and in the morning when the sun shone forth in all its splendor, as it climbed to its meridian hight, its scorching rays blazed upon the uncovered heads of the poor sufferers, who were becoming more and more exhausted as their torture was protracted. In this position, without food or water, they hung for eighteen hours, when they were relieved by some humane and kindly people. When taken down, nature was quite exhausted; they were unable to stand without support; their hands were quite cold, their wrists lacerated and swollen, and their heads burning with fever, caused by the scorching rays of a vertical sun."

All this, and more too, as the history of the Islands goes to prove, was done by a lot of sanctimonious bigots, who prated about Christianity and the love of God, and whose descendants to-day will unctuously clasp their hands across their breasts, roll heavenwards the white of their eyes, and then make a speech at God telling Him how bad the other fellow is.

These hungry bigots, who were sent by the American Missionary society to convert the heathen, so far forgot their mission, that they were able to devote themselves to temporal affairs so successfully, that in the end, they and their numerous children owned about all that was worth owning in the Islands. The methods of narrow-minded people are quite monotonous : it is the same old grind. Myer's School History and many others of its kind used to-day in our public schools, is but a repetition of the kind of stuff introduced by the bigots years and years ago into the Sandwich Islands.

The following extract from a school book used in the Islands will serve to show how seriously the dear propagators of Christianity took to heart the Commandment which reads: *Thou shall not bear false witness against thy neighbor.*

"The French *) people who dwell there (Canada) are very ignorant. Many of them do not know the Palapala (books). When they came to Canada, they came with bad teachers. They were lying teachers who followed the religion of the Pope. They were deceitful teachers. They did not teach the people the palapala, lest their wickedness and deceit should be known. They taught the people to assent to the words of the priest only. They said to them that they would repent for the sins of the people. It was good for them that the people should remain in their sins and that the heart should fear death Then by paying a large sum of money to the priest he would repent for them. The priests would not repent for the sins of any man who paid but little money. But if the sum was large then all was well; though he was a murderer, a thief, or a rebel, the priests repented & appeased GOD. It was a constant practice with the people to confess their sins to the priest, paying him, when the instructor would say it is well. Then the man was at rest, believed the sins remitted by the priest, and, that in him his soul lived.

Many persons of the United States went to dwell in Canada, some English also. They practiced goodness there. They did not assent to follow the deceitful teachers, avaricious persons. They promulgated the word of GOD, exposed the wickedness of the priests, and showed what is good for man and what gives life.

The priests constituted themselves masters of countries, and exalted themselves above the word of GOD. They also elected some one and made him appear superior to Jesus Christ on earth. He is called the Pope.

He (the Pope) lives in great pomp, believing himself to be equal to GOD. To him it belongs to pardon man's sins, to him to give salvation. The man who pays him most money will obtain it.

A very great number of men followed him (the Pope) in past time. Some forsook him, but many remain with him at this time. In all that country (Italy) their prayers are addressed to him. Many in France, in Spain, and in other countries act in like manner. His word is very powerful. If a man prays according to the word of GOD as we do, he is punished with death; very many have been murdered there, the number is countless."

Any further comment, on the above, is hardly necessary. *V. R.*

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*) The word French is used synonymously for Catholic.

LETTERS TO UNCLE TOM,

The Holy Cross.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., SEPT. 19, 1897.

Dear Uncle Tom:

I will tell you all the news which I can remember. During vacation we were cutting fruit and on Sundays we took a walk. This morning Father Hahn preached to us in the Church, that to-day was the feast of the Seven Sorrows of the Blessed Virgin Mary, and that we should say some prayers to her. Besids this, he told us, when our Lord was on the cross, he said to Mary: Behold thy son; then he said to St. John: Son, behold thy Mother. And that the cross, on which our Lord died, was taken away to another country, and was there for fourteen years, and they brought it back where it was, and they made a feast, and king Heraclius wanted to carry the cross up to Mount Calvary, but he could not carry the cross, and a Bishop told him: how can you carry the cross? you are wearing precious clothing and you ought to take them off, and than you will succeed in carrying the cross up to Mount Calvary. — Your little loving nephew

JOSE MARIA GARRA.

Prayer is Always Good.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., SEPT. 19, 1897.

Dear Uncle Tom:

I am going to tell you something about our school. We are well and happy, and try to learn all we can about our religion. This Sunday morning is the feast of the Seven Dolors of the Blessed Virgin Mary, our heavenly mother. I wish to tell you something about the sacred wounds of our Lord. I pray in honor of them every morning during mass and I am trying to be a good boy. This is all I wish to say in my letter. I remain your loving nephew

JOSEPH ROAN.

The Same to You.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., SEPT. 19, 1897.

Dear Uncle Tom:

I am going to tell you about vacation, what I was doing when I was at home. I was cutting fruit, and I got a headache and I could not work. Dear Uncle, on Saturday we went to confession and on Sunday morning we received Holy Communion and then Father Hahn told us, to write a letter to you; so the boys and girls are writing letters. This morning Father told us that it is the feast of the Seven Sorrows of the Blessed Virgin Mary. Last Wednesday was the feast of the Exaltation of the Holy Cross. Dear Uncle I shall say good bye. May God bless you that you may be well and happy. Your loving nephew

STEPHEN SAUBEL.

San Ignacio is a Cold Place.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., SEPT. 19, 1897.

Dear Uncle Tom:

I think that you do not expect me to write you a letter, because I did not go home during vacation.

I am sure that your nephews and nieces will relate to you, some good news from their reservations. Before vacation we went up to the mountains, to build a little church in San Ignacio, and it was so cold up there, the wind always blowing from the West during night, and it is kind of very bad climate.

That road which goes to that country seems to me, is about seven thousand feet above the sea level and from there you could see through the desert.

On the feast of Exaltation of the Holy Cross, on Tuesday morning after mass, Rev. Father Florian preached a sermon. He says, King Heraclius placed the cross on Mount Calvary, where our Lord died for our salvation. I remain your nephew

RAMON BARTHOL.

Will Come and See You some Time.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., SEPT. 19, 1897.

Dear Uncle Tom:

Gladly your nephew writes you a short letter, in order to inform you that I am well and having a good time. Dear Uncle, I am very glad because we received Holy Communion on the feast of the Seven Dolors. I will pray to our Blessed Mother that she may take care of me and make me a good boy. I enjoyed my vacation very much. I suppose you did the same. I do not know yet where you live. I would like to have a little conversation with you. With the greatest joy I would see you. Farewell. Your greateful nephew

RAMON CHARLIE.

Glad of having Seen the Bishop.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., SEPT. 19, 1897.

Dear Uncle Tom:

I write to you this morning these few lines. I hope you will be glad to get this letter from me. This morning I was very glad to receive Holy Communion. Dear Uncle, I am well and happy and I think that you are about the same. This morning I prayed very hard. Dear Uncle, I don't know where you live. Dear Uncle, at my home, the Indians built the church of San Ignacio, and Bishop Montgomery blessed it, and at the same time gave confirmation at Agua Caliente. Mass was at 9 o'clock and some of the Indians at San Issidro were confirmed in the afternoon. I went to meet the Bishop at San Issidro. May God bless you. Your loving child

MARCOS SEGUNDO.

NEWS FROM THE INDIAN RESERVATIONS.

CAHUILLA VALLEY.

The fact, that there is more or less superstition among the Indians cannot be denied. The huge rocks in the mountains, the shooting stars in the expanse of the firmament, thunder and lightning, the trees and the rippling waters, the mountains and the valleys are subjects of wonder and also superstition to our Indians. Old San Jacinto would be an exception, if he would be forgotten. Does he not rise high above the other fellows on his side, is not his top bleak and rugged, and the ravines, that mark crooked lines on his sides, deep and majestic?

Still he holds no place in the superstitious imagination of the Indians. It is one of his neighbors, an isolated, lower peak, west of him, that has been the subject of awful tales for these many years. Upon this mountain peak, a little lower than the highest point of the San Jacinto mountains, rests a collection of big rocks, one of them particularly having the appearance of a house attracting attention. Here in this place, surrounded by pine trees, rocks and sand, the waters rushing down into the depth of the cañon, is the dwelling of a mysterious being, whom the Indians call Taquish or Takoosh. This great being, which partakes both of a divine and a human nature, has a large prison inside the mountain, where the scalps of all those are exhibited, who happened to be abducted, killed and eaten up by the ghastly Taquish.

In fact, Taquish lives everywhere; on land and on water, upon the mountains and below the earth; thus the Indians say. Most of the time though, he is sitting upon the rock, which has the appearance of a house, of course, he will do so mostly during the night, when superstitious people will see the grass grow and hear the ghosts cry.

They say, that Taquish was many times seen by hunters. He is described as holding in his arms boys and girls, whom he (the cannibal) will gruesomely devour. In order to find human food, he will ramble about everywhere. Probably at night or if some one is alone in the house, he will take hold of the victim and carry it into the cavern in the mountains of San Jacinto. As a proof of all this, the Indians relate, that one of the Indians, whose girl was stolen and carried away by Taquish (even among the Indians it is always a female), gathered up his courage and went in search of the man-killer. The brave Indian arrived at the mountain-top and found the dungeon of Taquish. He knocked at the door, but it was not opened. Finally the Indian forced an opening and on entering found many, many scalps, amongst them also the scalp of his sweetheart. It is further stated, that Taquish kills his victims and then cooks them in a hole filled with water, which he heats up by means of hot stones. Taquish, they say, will live forever.

Thus runs the superstitious story. Now we know a good remedy, which will surely cure our Indians from superstition: 1) Learn your catechism; —2) have a good conscience; — 3) sing finally "Tarra la boom de ay; — then the divine-human being, called Taquish, will disappear as does the snow before the rays of the sun.

Teaching in our Public Schools.

At Youngstown, Ohio, five young women, who are otherwise eligible, have been debarred from teaching in the public schools because they are Catholics; and in Western Pennsylvania a similar case has also occurred. Reports of this kind are becoming distressingly common of late on account of the apathy or lack of spirit among Catholics. Our people are apt to think that because we have our own schools we ought to ignore the public school, supported partly at our expense. Almost every week, for example, this magazine has felt called upon to condemn some new tex-book or other as anti-Catholic in tone. Now, these books must be used in the public schools somewhere; yet we never hear of Catholic citizens protesting against their use. Such protests need arouse no hard feelings in the community: our cause is too good and our neighbors are too honest for that. The history of our country proves that as a rule, whenever Catholics have had enough courage to demand equitable dealing, Protestants have had enough fair-mindedness to grant it. To be permitted to teach in the public schools is a right of Catholics; to be interested in the management of such schools, and to keep a sharp look-out for offensive text-books that warp the truth and create bad blood among neighbors, is a plain duty as well as an unquestionable right. *Ave Maria.*

Father Yorke answers the question "Is Father Yorke a convert?" in the following cheerful way: "Yes Father Yorke is a convert. He was born a pagan, and at the advanced age of two days, five hours and thirteen minutes, by standard time, he became a Catholic."

It is not the business of virtue to extirpate the affections, but to regulate them.
Addison.

REVIEW OF CURRENT EVENTS.

The killing and wounding of some poor miners at Hazelton in Pennsylvania is to be deplored. If such a massacre would have happened in a monarchy, or in the realm of a despot—it might yet appear excusable; but in a free country, in a democratic empire, where the people themselves rule, it is incomprehensibly barbarous. Add 20 men killed and 40 wounded to the list of murders.

Railroad accidents and railroad robberies are numerous. Loss of life and property is the result. Although the Southern Pacific is not excepted from robberies committed on her trains, still thanks to the splendid management of the S. P. Co., accidents seldom occur and due credit must be given to the corporation and its efficient officials and employees.

Cuba and Hawaii are two islands, which the majority of the American people desire to have. In the meantime there are battles and duals fought with the pen, until the war-cry sounds through the country. We pray: "From pest, hunger and war, O Lord, deliver us"; but if the people want war, they may have it with all its bloody savagery.

Emperor William is resting. Some time ago, on the eve of a maneuver, he challenged one of his generals, telling him: "To morrow, I will defeat you." But it turned out the other way, the emperor was defeated by the general.

The war between Turkey and Greece is ended. The Turkish army is now attacked by typhoid fever and it will have lots of trouble with this enemy.

There is revolution in Guatemala and Costa Rica. They are fighting all the time in Central and South America. The people there must be quick tempered and excitable. It is too hot there. People living in the north take it more easy.

The cable informs us, that in different parts of France, it snowed heavily on the 23d of September. Anybody can see, that this snowing business, so early in France, is all done to please Russia.

The whaler Navarch was nipped by the icebergs in the Arctic ocean and went down with fourteen of her crew. Sixteen escaped in a gig to an ice floe. For twelve days they drifted with the ocean currents, suffering the most intense torture from hunger. They were reduced to the verge of starvation, and in their craving for food ate the skins with which they were clothed. Finally, after all hope of rescue had been abandoned, the castaways were sighted by the steam whaler Thrasher and quickly rescued. (Give us this day our daily bread.)

The Old Mission San Francisco.

FOUNDATION OF THE
MISSION DOLORES, OCTOBER 4, 1776.
Taken from
The Speech of General M. G. Vallejo,
HELD OCTOBER 8, 1876,
at the
Centennial Celebration of San Francisco.
Concluded.

The foundation of the Mission and Military Post (San Francisco) having been completed, the packet-boat sailed on the 21st for San Blas. During its stay in Port, the Commander (Quiros) had lent all the aid possible to the Mission in getting a carpenter and some sailors for the construction of doors and windows for the church and house of the missionary Fathers, also in the building of the altar, as well as in many other things. Not satisfied with all this, Captain Qurios left four of his crew to work as day laborers on the buildings, that were being erected and the tilling of the ground which was immediately commenced.

We already have our apostolic men engaged in the great work of the redemption of thousands of gentiles to whom God had opened the way to heaven. It seems to me that I see those intrepid men (ministers of the altar and warriors of shield and sword) in these regions surrounded by a ferocious and barbarous people whom they had to conquer for God and their sovereign, combining the two expedients which effect the human heart most. The main object which both priests and soldiers had in view had to be attained "Suaviter in modo, fortiter in re." The mildness of the minister of God upheld by the force of armed men produced the desired effects.

The assiduity of the missionaries never relaxed before the numerous obstacles daily thrown in their way. With the meekness of true apostles, they succeeded in getting the barbarians to present themselves voluntarily to receive the waters of baptism. By holy abnegation, the example of their virtues, and by their constancy they at last gained the confidence of a considerable number of catechumens who gradually began to draw near.

It is a fact known by all the Californians, old as well as new, that while tribes from the surroundings of the Bay came to accept a religious faith, which, till then, had been wholly unknown to them; nevertheless there were some turbulent wicked ones who from the commencement had been opposed to the advancement or progress of the foreigners as they called the Spaniards in their own dialect. This feeling of animosity was made evident a few days later when the Buriburi from the Indian Villages (rancherias) afterwards called San Mateo attacked one hut situated about three miles from the Laguna de Los Dolores and set it on fire. Such was the terror which this act caused in them, that not even the assurance of protection, which was promised them by the garrison, was sufficient to prevent their crossing on their tule rafts to the opposite side of the peninsula, which to-day is Marin county, as well as that on the East, which is known at present as Oakland, Alamada, etc. The fugitives kept away for some time; but at last they commenced to visit the Presidio, and by December, became so courageous, that they considered themselves strong enough to commit depredations on the Mission.

The commanding sergeant of the guard Juan Pablo Grijalva, caused one of those who had been hostile to be flogged, and this act alarmed and enraged the friends of the culprit. Two of them fired their arrows at the soldiers, but luckily did not do any harm. On the following day the sergeant determined to chastise the audacity of those who had been turbulent, after which an encounter took place with them, in which one of the residents was wounded who killed his antagonist with one shot and his body fell into the estuary. The rest of the Indians fled, but went to rocks from whence they continued their hostilities.

A shot well aimed by the sergeant struck one of the gentiles in the thigh, by the ball going through and lodging in the rocks, from which place it was taken by the Indians. The death of one and the wounding of another of the savages discouraged them to such a degree that they asked for peace, which the sergeant granted them. Nevertheless, the two Indians who had been the cause of the encounter were taken prisoners. The sergeant had them chastised severely, giving them to understand that if, in the future, they again manifested hostility they should forfeit their lives.

This unfortunate occurrance retarded somewhat the conversion of those gentiles for several months; but about the beginning of 1777 they could be seen about the Mission, and three of them were baptised on the 29th of June of that year.

On the 6th of January 1777, a party of armed soldiers, under the command of Lieutenant Morage, with an escort, and Father Plinas de la Peña, went from San Francisco to the place where the Mission of Santa Clara was founded; and another came later, accompanying Jose Murguid from San Carlos on the Carmelo, bringing provisions and supplies for the same place. Both priests were to remain in charge of the new establishment: Father Murquid did not arrive until the 21st, but Father Peña had already celebrated Mass there on the 12th.

The work of the missionaries continued without interruption on the part of the Indians. In 1778 the ship Santiago, alias Nueve Lalicia, arrived from San Blas, bringing on board a cargo of provisions for the Mission of San Francisco, together with other effects and merchandise for the Presidio.

Nothing worthy of mention occurred until the latter part of June, 1779, on which date the ship Santiago entered the port of San Francisco again with supplies and merchandise for the Mission and Presidio. In the year 1780 the vessel Santiago did not visit the Port of San Francisco, but left at Monterey one hundred fanegas (Spanish bushels) of corn and other merchandise which it became necessary to transport by land with very great difficulty. Worse was the fate not only of San Francisco but, of all the missions and garrisons of Northern California in 1781, as no provisions or yearly supplies from the King arrived. This caused great inconvenience and did considerable damage to the conquest.

Our virtuous missionaries had in that year already such abundant fruits from the vineyard, which they were cultivating for our Lord Jesus Christ, that the Reverend Father President Junipero Serra, came to San Francisco for the first time, and exercising the power with which he had been vested by the Holy See administered the sacrament of Confirmation to 69 neophytes.

The following year 1782 was also unfortunate on account of the great loss suffered by the Mission in the death of the old missionary Father Friar Juan Crespi. This venerable man and wise apostle had already counted thirty years of missionary life among the Indians, and came to New California in the expedition that founded the first establishment at San Diego, in the year 1769. In the next succeeding year, he was present at the foundation of the Mission of San Carlos de Monterey. I have already related the active part which he took with the Commander Fages in trying to find a place suitable for the establishment of another mission at the Port of San Francisco. These eminent and invaluable services which he rendered entitle him to the highest position among the many worthy missionaries of his Seraphic Order.

On the 13th of May, 1783, two vessels entered our ports with supplies and provisions for the Presidio and Missions, that had already been founded. Friar Pedro Benito Cambon, who had been absent on several occasions, was sent back to this Mission to accompany Father Palou.

On the mentioned date, two other vessels arrived with more provisions and merchandise, bringing an auxiliary force of missionaries, composed of Reverend Fathers Friar Juan Antonio Garcia, Robles, and Friar Diego Nobod. Both of these clergymen remained in the Mission of San Francisco and took part with the resident ministers in celebrating the feast of Corpus Christi with all solemnity that their means allowed.

After this they were called away by the President and ordered to go to Monterey. The Missionary Fathers, at the same time, that they worked for the good of the soul, did not neglect material happiness.

When they had a pretty large congregation of converts under subjection, they taught them the works of industry. Besides the agricultural persuits from which the missionaries as well as the neophytes and catechumens were to receive their subsistence, adobes, bricks, tiles, etc. were made, and the construction of the holy temple was begun; granaries, residences, quarters and a guard house for the soldiers, and lastly, houses for these Indians who had been converted to Christianity, were built. It will be readily seen by this account that the most worthy Fathers were constantly employed in their spiritual as well as temporal labors: although the latter was always subordinate to the former.

In one of my journeys to San Francisco during the year 1826, I found this Mission in all its splendor and state of preservation, consisting, at that time, of one church, the residences of the Rev. Fathers, granaries, ware houses for merchandise, a guard house for the soldiers, prison, an orchard of fruit trees and vegetable garden, cemetery, the entire rancheria (Indian village) all constructed of adobe houses with tile roof — the whole laid out with great regularity, forming streets, and a tannery and soap factory — that is to say, on that portion which actually lies between the Church Dolores and Guerrero streets, from north to south, and between Fifteenth and Seventeenth street, from east to west. I think that the neophytes living in the Mission, in San Mateo, and in San Pedro reached six hundred souls.

Reverend Friar Jose Viador was a man of refined manners; tall in stature, somewhat severe in his aspect, open and frank in his conversation. He was as austere in religious matters as he was active in the management of the temporalities of the Mission of Santa Clara which he always administered. He became remarkable among other things, because the rosary, which he carried fastened to the girdle of the order around his waist, had a large crucifix attached to it.

Friar Fortuni was a holy man who was incessantly praying; he could always be seen in or out of the Mission with the breviary in his hand or reciting the rosary in the church; he was very learned and affable in his intercourse with the people of those times; and was very humble, and besides, a great apostle.

Friar Tomas Estenega was a young man of medium height, the personification of activity, of a jovial disposition, select and varied in his conversation, and an excellent and very sincere priest. He had seen a great deal of the War of the Revolution in Spain, was there during the French invasion, when Napoleon I. and his brother Joseph tried to appropriate to themselves that priviledged land.

Friar Juan Amoris was sanctity itself; and if I possessed the eloquence of the great orators, I could consume more time in depicting the brilliant qualities which adorned that venerable missionary. But not having those talents I shall limit my remarks, and say that Father Amoris was a model of virtue, charity, humility, and of Christian meekness — a man without a blemish, of a candid heart and a most exemplary life; he was the admiration of his contemporaries and the astonishment of the tribes of the aborigines.

When I was a child nearly seventy years ago, I knew him at the Mission of San Carlos of Monterey as chaplain of the garrison of the same name. When he came to celebrate Mass in the chapel of the soldiers on Sundays he always brought a few sweet figs, dates and raisins in the sleeve of his habit, which he distributed after Mass to the boys of the Sunday school; but this he did after he had divine instruction in christian doctrine for half an hour. On the 14th of July, 1832, this apostolic missionary died at the Mission of San Rafael, at half past three o'clock in the morning.

The register of his burial says that he was a native of the Province of Catalonia (Spain), born on the 10th October, 1773, took the habit of our Seraphic Father San Francisco on the 28th of April, 1791; was admitted into the order by making the necessary vows on the 30th of the same month of December, 1797. On the 4th of March, 1803, he left Catalonia to come to the College of San Francisco, in the city of Mexcio, where he arrived on the 26th of July.

In 1804, animated by his great zeal for the conversion of the gentiles, with the blessing of his superiors, he came to the missions of Upper California, where he arrived in the commencement of the year 1804, and was appointed as minister to the Mission of San Carlos, where he lived fifteen years, acting as resident apostolic minister.

From there, by permission of his superior, who was the Rev. Father Prefect, Friar Mariano Payeras, he went to that of San Rafael, where he worked and labored with astonishing perseverance until his death. He was buried in the Mission church on the 4th of July, at five o'clock in the afternoon.

I must remark that the Mission of San Rafael was for several years a branch of that of San Francisco, and always remained under the jurisdiction of this Presidio.

Mozart's Triumph over Haydn.

A good story is told of Mozart, the great composer, at the time he was a pupil of Haydn. Haydn one day challenged his pupil to compose a piece of music which he could not play at sight. Mozart accepted the banter, and a supper was to be the forfeit. Everything being arranged, Mozart took his pen and in five minutes dashed off a piece of music; then handing it to Haydn, he said: "There is a piece of music which you cannot play, and I can. You are to give it the first trial."

Haydn smiled at his pupil, and, placing the notes before him, struck the keys of the instrument. Surprised at its simplicity, he dashed away until he reached the middle of the piece, when, stopping all at once, he exclaimed: "How is this, Mozart? Here my hands are stretched to both ends of the instrument, and yet there is a middle key to be touched. Nobody can play such music!"

Mozart smiled at the half excited indignation of the great master, and, taking the seat he had quitted struck the instrument with such an air of self-assurance that Haydn began to think himself duped. Running along through the simple passages, he came to that part which his teacher had pronounced impossible to be played. But Mozart was endowed, as our readers may have heard, with an extremely long nose—a prodigious nose. Reaching the difficult passage, he leaned forward and struck his nose against the middle key. Haydn burst into a fit of laughter, cheerfully acknowledging that nature had endowed Mozart with a capacity for music which he had never before discovered.

The Mission Indian
SAN LUIS REY
P Trost del.

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ALL SOULS' DAY.

Pray for the Dead.

"Have pity on me, have pity on me, at least you my friends, for the hand of God hath touched me." Job, 19, 21.

This is the month when all Christians are requested to kindly remember the poor souls in purgatory. Out from the depths of eternity, out from that awful stillness and darkness, that hide them from us, comes up that most sorrowful and most appealing of wails: "Have pity on me, have pity on me, at least you my friends, for the hand of God hath touched me." This is the voice that comes up to us from the grave: possibly, the voice of an appealing father, of a mother beseeching, of a sister dear, or of a brother dearly loved; the voice of one who lived with us, who walked through the trials of life with us, who made sacrifices for us, and, finally, who loved us with a love, second only to that with which God Himself loves us. Now then, gratitude irresistibly prompts us to make that love reciprocal. In as much as the days of merit, for them, are over forever, it becomes our bounden duty, to come to their rescue: it is within our power to render them the most valuable of assistance. God Himself assures us, that we can aid them. "It is", He says, "a holy and a wholesome thought, to pray for the dead, that they may be loosed from their sins." II. Mach., 12, 46. From this, it is indisputably evident, that there is a place, somewhere, in the other world, where our prayers can be of avail, for the welfare of souls departed. And God will hear our prayers; He assures us this, in the plainest possible language "If you ask the Father", Christ says, "anything in My name, He will give it to you. Ask therefore, and you shall receive." No greater incentive, to pray for the dead, can possibly be imagined. The advice, to pray for the dead, comes from God Himself. "It is a holy and a wholesome thought", He says, "to pray for the dead." Why? "That they may be released from their sins." If we pray, will He hear us? "If you ask the Father anything in My name, He will give it to you. Ask, therefore, and you shall receive." Among all the truths of the divine economy, this doctrine of purgatory is one of the most beautiful and most consoling to an afflicted heart. The dear ones we love, are but out of our sight, but not beyond our reach. Our prayers become golden strands that bind us again, oh so closely, to the loved ones, who have but preceded us; that unite heart to heart, and soul to soul, and bring us again in such loving embrace. Never in life were we so dearly loved by them, as when, on bended knee, we supplicate the God of Mercy to look down kindly on our loved ones. In this work of love, to pray for the dead, we prove ourselves His disciples: "By this shall all men know that you are my disciples, if you have love, one for another."

Footsteps of our Forefathers.

In thus praying for the dead, we are but following in the foot-steps of our Christian forefathers in every age, from the days of the Apostles down to the present.

In the most ancient Liturgies of both the Eastern and Western churches, Schismatic as well as Catholic, the priest in the Sacrifice of the Mass, is directed to pray for the repose of the dead: "Requiescant in pace," may their souls rest in peace, is the burden of his prayer in the Mass for the dead. Down deep in the very bowels of the earth; down in the Catacombs of Rome, we find this doctrine of Purgatory most explicitly enunciated by the mural slabs that enclose the remains of the Christians, who received the Christian Doctrine from the Apostles themselves. In this silent city of the dead, as you trace your way along its winding avenues, the most touching epitaphs, written upon the tombs of the long since buried, appeal most sympathetically to the heart for prayer. The "Ora pro me", Pray for me, meets you at every turn. Now this is the indisputable, eloquent and most forcible testimony furnished by the tombs down in the Catacombs for the first three hundred years of Christianity.

Every Christian cemetery, from that day to the present time proclaims aloud this same doctrine: Ora pro me."

DIES IRÆ.

Woe is the day of ire
Shrouding the earth in fire,
Sibyl's and David's lyre
Divinely foretold it.

Strictly the guilty land
By the Avenger scanned,
Smitten aghast, shall stand
Still, to behold it.

Start from your trance profound!
Through the rent graves around
Hark! the last trumpet sound,
Dolorous clangor.

Death sees in mute surprise
Ashes to doom arise—
Dust unto God replies.
God in His anger.

Bring forth the judgment roll,
Blazon aloud the whole
Guilt of each trembling soul—
Justice hath bidden.

Then shall all hearts be known
Sin's abyss open thrown,
Vengeance shalt have her own—
Naught shall be hidden.

Oh! on that dreadful day
What shall the sinner say
When scarce the just shall stay
Judgment securely?

Save me, tremendous King!
Who the saved soul doth bring
Under Thy mercy's wing,
Through thy grace purely.

Jesus, remember, I
Caused Thee to toil and die,
Sin brought Thee from the sky—
I am a sinner.

Break my soul's bitter chain—
Thou for her love wast slain—
Gushed Thy Heart's blood in vain
Saviour! to win her?

Just Judge and strong, we pray
Ere the accusing day,
From every stain of clay
Grant us remission.

Guilty and sore in fear,
I, clad in shame, appear—
Yet for Thy mercy hear,
Lord, my petition.

Who madest Mary pure,
And the good thief secure,
Grantest me also sure
Hope of salvation.

Through to my shrinking gaze.
Hell's everlasting blaze
Glares through the judgment day's
Dire desolation.

Lamb for the ransom slain!
Then 'mid Thy snowy train,
At Thy right hand to reign,
Place me forever.

While at Thy dread command
Those at Thy left who stand
Far from the chosen band,
Lightnings shall sever

Rings the last thunder shock—
Earth's broken pillars rock—
Down the accursed flock
Numberless falling.

Down to the fiery doom,
Gulf'd in hell's hopeless tomb,
Shriek through the ghastly gloom
Horrors appalling.

Contrite, in pale dismay,
Lord! hear a sinner pray—
On that tremendous day
Spread thy shield o'er him.

Day of great anguish, when
God from the dust again
Summons us, guilty men,
Wailing before Him.

Clement Thou art as just—
Mercy O God, on dust!—
In Thee alone we trust,
Shelter and save us.

When on that day of dole,
Deathbells of nations toll,
Spare the immortal soul
Thy Spirit gave us.

Prayers for the Dead and Prayers to the Saints.

The Epitaphs on the Tombs in the Catacombs.

The epitaphs on the tombs in the Catacombs prove that, not only, the people, who received the Faith from the apostles, but also the descendants of this same people, believed in purgatory and in the intercession of saints: that is, they believed in the existence of a place, in the other world, where souls, before entering into the presence of God, *may*, for a time, be detained. They believed also that the saints could hear their prayers and would intercede for them at the throne of God.

The following epitaph is a most beautiful prayer of a dutiful son, Pectorius, for his dead father, mother and sisters: "O Lord and Saviour! Thou light of the dead! grant my dear mother eternal rest. Ascandius, dearly beloved father, mayest thou rest with my dear mother and sisters, in the peace of the Lord; and, be mindful of thy son Pectorius."

Now in this beautiful epitaph, we have a *prayer for the dead*, and a *prayer to the saints* in heaven. In the first part of the prayer, Pectorius, the son, humbly beseeches God to grant eternal rest to his dear mother, to his beloved father and finally to his sisters: then, in a second breath, hoping that they are in heaven, he sweetly and prayerfully asks them not to forget their son; "be mindful of thy son."

Another epitaph reads: "Gentianus, a believer, who lived 21 years, 8 months and 12 days, intercede for us in thy prayers, for we know that thou art with Christ." Because Gentianus gained the crown of martyrdom, the faithful, with good reason, believed he was with God in heaven: consequently, they ask him, a saint, to intercede, with Christ, for them.

Another Epitaph, written upon a slab which is now kept in the Kircherian Museum at Rome, reads as follows: "The innocent child Dionysius rests here with the saints: in thy holy prayers remember us also, the writer and the sculptor."

But now we come to a mural slab that contains the sweetest, the most touching and heart-felt prayer, that it is possible for one to conceive. It supplicates the throne of God, to deal mercifully with a mother: — "Dear Lord Jesus! Thou light of the departed, be mindful of my mother. Permit not her soul to dwell in darkness. She believed in Thee, oh Christ, in Thee was her only hope, for Thou art He who wast to come. Thou art the light of the world, the true God, to Whom alone belong all glory and adoration. For the enlightenment and the redemption of the heathen, Thou wert clothed with human flesh in the womb of the Virgin Mary, and baptized in the river Jordan. Thou hast overwhelmed men with Thy benefits: to the crippled and the sick, Thou hast restored health. Relieve Thou, O dear Lord, the soul of my dear mother. Deal not severely with her, but look upon the merits of thy saints who intercede for her before thy mercy-stool. Thou broughtest back, upon Thy shoulder, to the fold, the lost sheep. Even so, O Lord! let the soul of my mother be received into the multitude of Thy elect, and dwell for ever in the regions of life everlasting. Sweet mother, may you live in God and pray for me." Here we have a prayer for a dear mother, that is the very soul of feeling; it wells up from the heart, as only the thought of mother, could cause it to flow. "Dear Lord Jesus! Be mindful of my mother. Permit not her soul to dwell in darkness, she believed in Thee. Deal not severely with her, but look upon the merits of Thy saints who intercede for her. Let the soul of my mother be received into the multitude of Thy elect. Sweet mother, may you rest in peace and pray for me."

This, now, is the way that the children of those who received the Faith from the Apostles themselves, prayed for the dead. They not only prayed to God for the dead, but they also prayed to the saints in heaven to intercede with God, in behalf of the dead.

"Deal not severely with her (my mother), but look upon the merits of Thy saints, who intercede for her, before Thy mercy-stool." The pleader not only prays for his mother, but, hoping that she may already be in heaven, he begs, her, a saint, to pray for him. In the most endearing terms the pleader says: "Sweet mother! may you live in God and pray for me." This we say, is the language of saints and of heroes, the language of the children of Christ, who are numbered to-day with the eleven million of martyrs, who gave up their lives most cheerfully, rather than deny the Christ who had redeemed them. And this too, is the language of the Catholic Church, the Church of Christ; the Church that teaches her children to pray for the dead and to pray to the saints to help them at the throne of God, as our forefathers in the Faith prayed. This is why the child to-day is asked the questions, in the catechism: "What do we mean by praying to the saints?" Answ.: "By praying to the saints we mean the asking of their help and prayers." "How do you know that the saints hear us?" Answ.: "We know that the saints hear us, because they are with God Who permits our prayers to be made known to them." "What is purgatory?" "Purgatory is a place of suffering after this life, in which those souls, who depart this life in venial sin, are detained until cleansed: for nothing defiled can enter heaven."

These are the sacred truths that have come down to us from Apostolic times; from the days in which it tried men's souls to live; when the fearful shout of the pagan persecutors, "Christiani ad leones," the christians to the lions, was heard on the streets of every city, and of every hamlet, till the heart, at times, grew sick and faint.

These people prayed for the dead and they prayed to the saints, and through the intercession of the saints they were able, when the awful moment came, to stand like heroes before the rack of torture, and tell their blood thirsty persecutors, we shall obey God rather than man. To-day, they reign with God in heaven: and to them we pray, as they were wont to pray themselves, Ora pro me—pray for me.

Jesse A. Griffen of York Town, N. Y., made a will, shorty before his death, that should commend itself to every one who realizes the truth contained in the warning: "Dust thou art and into dust thou shalt return." Gen. 3, 19. The following is Mr. Griffen's will:

"I desire that my corpse may be put in a plain walnut coffin without any silver plating, and carried to Amawalk by some of my friends in an ordinary spring wagon, and that no tombstone be erected where my mortal remains are deposited in the earth; for I have noticed that people in moderate circumstances are often distressed by trying to follow the example of others who make expensive displays at funerals, and tombstone honors are a truer indication of the vanity of survivors than of the virtue of the dead. If in passing through this life I can do anything for which posterity will be better and happier, it will be sufficient monument to my memory. If I fail in this, let no marble slab bear witness that one so worthless lived." The blessings of beneficiaries and the prayers of friends — these are a dead man's best memorials.

Diocesan News.

Beginning November the 14th 1897, there will be in the City of Los Angeles six parishes, which we mention here in their order of erection:

Our Lady of Los Angeles, the Old Church, Rev. S. Liebana, rector.
St. Vibiana's Cathedral; Very Rev. J. Adam, rector.
St. Vincent's Church, Very Rev. A. J. Meyer, C. M., rector.
Sacred Heart Church; Very Rev. P. Harnett, rector.
St. Joseph's Church; Very Rev. Victor Aetker, O. S. F., rector.
St. Mary's Church, Rev. J. Doyle, rector.

Nov. 28th will be the first Sunday of Advent; and, Dec. 8th will be the feast of the Immaculate Conception.

Father Caballeria lately closed a very successful mission, in El Rio, for the Spanish speaking people.

Good Father Bujol came up from El Rio to hold services at San Bernardino on October the 24th.

In spite of what at one time seemed unsurmountable difficulties, Father Barron of Fresno, has opened up school with 165 pupils,

We are pleased to learn that the popular pastor of Pasadena, Rev. Father Farrelly is rapidly recuperating, after his late sickness.

Father Harnett, pastor of Sacred Heart Church, Los Angeles, recently closed a most successful Fair. The liberal way in which his parishioners, and many friends throughout the city, seconded his laudable efforts, is most encouraging to a hard working priest.

St. Mary's Church and parochial residence, in Los Angeles, are now entirely completed. Our Rt. Rev. Bishop will dedicate the Church, Nov. 14. This congregation owes a lasting debt of gratitude to its pastor, Rev. Father Doyle, who has worked like a slave, early and late, to accomplish this magnificent work.

The pastor of Redlands, Rev. Father Fitzgerald, is about to open up, for the first time, a school in that city. The fact that the school will be in charge of the Ursuline Sisters is sufficient guarantee of its success. Father Fitzgerald, who has been living, up to this time, in Beaumont, one of his missions, will now fix his residence in Redlands. The results that Father Fitzgerald now shows in Redlands are most surprising and encouraging: he is, evidently, not only a worthy priest, but also a practical business man.

BANNING NEWS NOTES.

Banning—just now—the finest climate in the world.

The lumber yards of Mr. Durward are doing a rushing business.

George Rawson, the carpenter, has olives equal to the best imported.

Carpenter and Hamilton are doing a thriving business.

Dr. Fletcher opened dental parlors in Banning from Nov. 2 to Nov. 12.

At last, good times have come to the butcher—meat is higher.

Dr. King conducted the post mortem examination of the remains of Mr. Darrah, who was shot by Mr. Milner.

Lots of first class fruit in Banning, but, oh the prices! They are lower than the record of a Klondyke thermometer.

A stage, carrying the mail, goes biweekly from Banning to the mining camps.

After five hours of deliberation, the jury found Milner guilty of murder in the second degree.

The two "Limited" trains meet now at Banning. The route East is via El Paso, Fort Worth, St. Louis and Chicago.

Mr. C. E. Kant, the gentlemanly clerk at the Perris school, is now a guest of Mrs. Bird. We were pleased, indeed, to receive a visit from the gentleman.

Our Mr. Schulte puts up the best quality of figs to be found in this or any other market in the world. He understands the business.

Miners have discovered that Banning is their "last chance" to supply themselves with the necessities of life, before going into the desert. Banning merchants are honorable gentlemen and treat all customers fairly.

Mother Mary Joseph and Sister Marie, who have been sojourning for some time past at Banning, are about to take their departure for Redlands, where they will shortly open a school. They are most highly cultured ladies, and we feel sure that success will crown their efforts.

Our little city may well be proud of her two physicians, viz., Dr. Shibley and Dr. King. They are both well qualified to honor their profession. Another very excellent gentleman of the profession, Dr. Hauverman is in Banning, in search of lost health. We are sure he is now *in the right place.*

THE MISSION INDIAN.

PUBLISHED MONTHLY BY B. FLORIAN HAHN, C. P.P. S.

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BANNING, CAL., NOVEMBER 15, 1897.

To the many kind readers who responded to the appeal of the Mission Indian, we render our sincere thanks.

Uncle Tom is crowded out this time, but he and his nephews and nieces will be on hand for the December number.

Kind Reader! Do not omit to read the articles on page 1 and 2, especially the grand and impressive *Dies Iræ*, the Day of Wrath, when

Deathbells of nations toll,
Spare the immortal soul,
Thy Spirit gave us.

From the beginning of the world, sacrifices were offered up to God. The fact, that Abel and Kain offered up sacrifices to the Most High is a clear indication, that also Adam and Eve were honoring God and giving satisfaction to Him by sacrifices.

Holy Writ mentions the following patriarchs, offering up sacrifices: Noah and his sons, Abraham, Melchisedech. Moses by the order of God, commanded Pharao to let the Israelites go into the desert "to sacrifice to the Lord." When Moses received the ten commandments from God, he also received ordinances, how to celebrate the public worship. Accordingly Moses constructed a Tabernacle. Within the tabernacle was the Ark of the Covenant with the two tables of the Law; the Table of Show-bread; the Golden Candlestick with seven lights and the Altar of Perfumes. Around the Tabernacle Moses constructed a grand portico, which inclosed the Altar of Holocausts and the Great Brazen Basin. Upon the altar, sacrifices were offered up day and night.

The sacrifices of the Old Law were either *bloody*, in which were offered heifers, sheep, goats and doves; or *unbloody*, in which were offered cakes, and unleavened bread, and wine. The bloody sacrifices prefigured the bloody sacrifice of Christ upon the cross; the unbloody were a type of the sacrifice of the Mass.

The Sacrifice of the New Law — of the Christians — is our Lord Jesus Christ, Who offered up Himself to His Father in Heaven in a bloody manner on the cross; and Who offers up Himself in an unbloody manner in the Holy Sacrifice of Mass.

The Sacrifice of our Lord on the Cross (and also in Mass) is the Christian Sacrifice and by it, the old sacrifices were abrogated.

As our Lord died on the Cross for all mankind, the Sacrifice of Mass is offered up for all. Still as we may pray according to some special intention, we also offer up the Sacrifice of Mass according to special intentions. Mass is said to adore God, in honor and commemoration of the various mysteries of faith and of the Saints; besides it is said for the living and the dead etc. It is an article of faith, that we may pray for the living and the dead and that we may offer up the Sacrifice of Mass with the same intentions, and that God will hear our petitions and that particularly the Holy Sacrifice of Mass is a most efficacious means to receive from God, whatever we desire.

Therefore Mass was always offered up for the faithful departed and to quote just one proof from the Fathers of the Church, we learn from St. Augustine, that his dying mother, St. Monica, requested him, to commend her soul to God every time, he would say Mass.

Space does not allow us, to dwell more extensively on this great subject, be it sufficient to admonish the faithful, to show their love towards their friends in purgatory by having the Sacrifice of the New Law offered up for them.

It is customary, to give to the priest a small consideration, when he is asked to say Mass according to a special intention. But this is not paying for the spiritual benefit. It is nothing else than contributing to the support of our pastors, as we are commanded to do anyhow. A Catholic priest as a rule does not gain his livelihood in pursuing some other business in life—and he ought not be obliged to do so — according to the words of St. Paul: "We Christians have an altar!" Hence the faithful contribute to his support—and so they ought if they have any faith.

Come to the assistance of your departed friends by praying for them, by almsgiving and fasting and last but not least by having Masses offered up for them. When you will be in need too, God will remember your charity. "Blessed are the merciful, for they shall obtain mercy."

FRANCISCO ALBERAS fell from his horse. He came to the school to find help. Sister Virginia Joseph kindly assisted him in his troubles with a badly injured foot. Now he is at home and writes:

REV. B. FLORIAN HAHN, C. P.P. S.
BANNING, CAL.

Dear Sir:

I write to you these few lines to tell you all about me. I am all right and I am very thankful to Sister Virginia Mary Aurelia Joseph. My mama will make one basket for her.

I am going to write to you a long letter some time in November. I will write to the Mission Indian children and we are going to the cemetery on the the 2d of November.

I am fond to say: Pray for me.

Respectfully
FRANCISCO ALBERAS.

St. Boniface's Industrial School.

Two months of our school year have already glided by, and not many of September's and October's golden moments have been idly spent by the pupils of St. Boniface's School.

In order that the labor may not grow monotonous, and that all may acquire a general knowledge of work, the charges are changed at intervals. During one half of the day the boys are taught trades. that in the future they may be enabled to earn an honest and respectable livelihood.

The larger boys learn either printing, carpentering, farming, or shoemaking, and generally give satisfaction. The smaller boys under the direction of the disciplinarian attend to the irrigation of flowers, supplying wood for the house and keeping the yards in order. Even the tinest tot docs his little part.

So much for the work done by our Indian boys; but now we come to a very important part in every household: the kitchen, in which the work is performed by the willing hands of the girls under the supervision of a Sister.

The girls spend a month in each department, so that if they remain three or four years at the school, they will have a fair knowledge of housework.

During the afternoon the girls are employed in the sewing room, in which the mending and making of clothes for the inmates of the establishment are accomplished. A stranger entering the sewing room on Tuesday morning would most likely be somewhat startled by the mountain of clothing to be found on the mend table, but when told that it is the mending for one hundred and twelve children, fifty six of whom are boys, the wonder is that our little mountain is not higher and broader.

Boys and girls spend the morning hours in the class rooms where one vies with the other for the first place up the rugged steep of knowledge.

The recreation hours of the children are by no means forgotten by the fatherly heart of our good Superintendent, for on his last visit to the city, he returned with bats and balls for the boys, and a croquet set for the girls. Good bye! dear readers, we may meet you again at some future time.

Thanksgiving will be celebrated in the usual manner by services in the morning and an entertainment in the evening.

REVIEW OF CURRENT EVENTS.

The Ohio election is in doubt, as we go to press.

The November election in the City of Greater New York gives 60,000 majority for Tammany Hall [democratic].

Congress has authorized the President to appoint, to the Paris Exposition, a special commissioner, who is to be paid a gross sum of $5,000.00, with $20,000.00 for expenses for a bureau. His whole duties are to represent such private citizens as might desire to send on exhibits at their own expense. In this way, our government has committed itself to nothing, except the $25,000.00. In this matter, we think Uncle Sam is a bit stingy with France. We owe more to France than we do to any other nation on earth. France came generously and heroically to our aid when Bully England was about to throttle us to death; and a friend in need is a friend indeed.

Professor Bernard, of the Yerkes Observatory, informs the world that he has found, at last, the companion star of Vega, hidden away in a place where it has been since the creation of the world. With the aid of the great telescope, he has found, he says, twenty nebulae. May we not hope, that before long, he will be able to discover an honest politician, or, at least, the man who struck Billy Patterson.

A message from the Lick Observatory informs us that C. D. Perrin has discovered a new comet. He says it is in "Camelopardanis and has a short tail." Well, if it is n't fly time now, in Camelopardanis, this bob tail comet may be able to get along very well.

The Yerkes telescope, which is a gift to the Chicago University, is the largest in the world. It represents an outlay of $500,000.00. The glass of this telescope magnifies nine million times. The moon, through it, will appear hard by—, not more than 30 miles from the earth. The following are the largest telescopes in the world: Yerkes, 40 inches clear; Lick, Cal., 36 inches; Russian Government, 30 inches; University of Virginia, Va., 26 inches; and Bruce, Harvard, 24 inches. The United States takes the lead.

Some time ago, some one sent, to the Berkeley University, a sample, as he supposed, of wild olive; the Berkeley scientists have positively declared it to be a *Forestera Neo-Mexicana.* Ahem; this no doubt, is the very thing that has been affording food and sustenance to that bobtail comet, lately discovered, loafing around the Lick observatory.

The De Profundis Bell.

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[Among the many beautiful and pious customs of Catholic countries, none appeals with more tender earnestness to the pitying heart than that of the De Profundis bell. While the shades of night are gathering over the earth, a solemn, dirge-like tolling resounds from the lofty church tower. Instantly every knee is bent, and countless voices, in hamlet and city, from castle and cottage, repeat with heartfelt fervor, the beautiful psalm *De Profundis* "Out of the depths," etc., for the souls of the faithful departed. Thus is illustrated, in a touching manner, the blessed communion of saints; thus the militant Church clasps each day anew the holy tie which binds her to the suffering Church of Purgation.]

The day was dead. From purple summit faded
Its last resplendant ray;
And softly slept the wearied earth o'ershaded
By twilight's dreamy gray.
Then flowed deep sound-waves o'er the silence holy
Of nature's calm repose,
As from its lofty dome outpealing slowly,
Through the still gloaming rose
The deep and dirge-like swell
Of De Profundis bell.

To heedful hearts each solemn cadence falling
Through twilight's misty veil,
An echo seemed of spirit voices calling
With sad, beseeching wail;
And thus they spake in mournful intonation:
"Plead for us, brethren, plead!
From the dear depths of woe and desolation
Our cry of bitter need
Floats upwards in the swell
Of De Profundis bell."

Then bowed each knee, that plaintive summons heeding,
And rose the blended sigh,
As incense breath of fond, united pleading,
E'en to the Throne on high,
"Hear, Lord, the cry of fervent supplication
Earth's children lift to Thee,
And from the depths of long and dread purgation,
The faith of captives free,
Ere dies on earth the swell
Of De Profundis bell.

"If in Thy sight, scarce e'en the perfect whiteness
Of seraph robe is pure,
Shall mortals brave Thine eyes eternal brightness,
Shall man its search endure!
Ah! trusting hope may meet the dazzling splendor
Of those celestial rays;
And with Thee, Lord, is pardon sweet and tender
When contrite Sorrow prays.
Aye, Thou wilt lead from desert waste of sadness
Thy Israel's stricken band,
And Miriam's song of pure, triumphant gladness,
Shall, in Thy Promised Land,
Succeed the dirge-like swell
Of De Profundis bell."

◆

MUSIC MAD.

An old colored woman who washes for an acquaintance of mine said to her the other day:

"Scuse me, missy, but could you let me have a dollarin advance? Rent's due, an my old man's out o' work."

"Out of work? Why, Caroline, I thought your husband was doing so well as a waiter!"

"Done got put out of it now, missy. Music's been de ruin o' him—'deed an it has!"

"Music? Why, did he spent his money for opera and concert tickets?"

"Lawd, no! 'Twas dis way. Dat hotel where he got his new job dey has a band o' music a-playin all through dinner, an dat settled poor Ephraim."

"I don't understand you, Caroline."

"He couldn't stand it, honey; he couldn't stand it. Dat man was market wid music. Nobody knows how colored people love a tune 'cept colored people demselves.

"He couldn't keep his feet still when dey played anything lively, an it was all he could do to keep from wavin his hands round when he was takin an order.

"De head waites spoke to him half a dozen time, an he tried his best to keep quiet.

"But night before last, when dere was a special fine party of ladies an gentlemen dat Eph was a-waitin on, dat dere orkestra done struck up a lot o' glory halleluiah camp meetin hymns, jest's dat fool o' mine was comin in de do' with a big tureen o' soup.

"He don't remember nuffin 'bout what happened, but de udder boys say he guv a yell, his hands an feet went up, an he commenced caperin like a crazy man, wid de soup flying all ober de place.

"He was put out, of co'se, an mighty bad he feels about it.

"But he says 'taint his fault, 'cause he was bo'n so.

"T'ank ye, missy. I'll work dis out for you. Next job he gets it won't be where dey hes a band, dat's shuah."—Polly Fry in New York Recorder.

Wanted: No. 1 and No. 2, II. Vol., and No. 1, III. Vol., of the Mission Indian. Kindly sent to the office of the Mission Indian. You will do us thereby a great favor.

NEWS FROM THE INDIAN RESERVATIONS.

YUMA.

There has been more or less excitement among the Yuma Indians. War dances and other festivities assumed a threatening character. It is generally known, that war dances excite the Indians and the end is always some murders or vandalism. The U. S. Indian Agent, Dr. Wright, went there, to stop the disturbances. It is all over now, but it was again proven, that there are always some white folks, who instead of assisting the authorities, encourage the Indians in their craze for fiestas. Dr. Wright's action and the quiet, but firm way, to counteract the wild proceedings of the turbulent Indians has made him many friends.

MESA GRANDE.

Two young married men, Pedro Lachapa and Jose Robles died almost suddenly in August. Their death appeared to give room to various suspicions, as there is bitter feeling between the Mesa Grande Indians. The authorities though are inclined to believe, that the men died of natural causes.

The building of the future new church is going on slowly. When it will be built, a great fiesta will be celebrated. Missa de Pace will be sung, the bells rung, the pipe of peace will pass around and a general love feast will make up for all bad feelings in the past. In the meantime, some more articles will be written in the San Diego and Los Angeles papers and some more sensation for the white population will be made, unless we all compromise and say: "What for is any how all this fuss?" Let us have peace!

AGUA CALIENTE.

A girl, three years of age, a daughter of Pascual Lactu died September 5th. Cause: Typhoid fever. She had eaten too much fruit.

A child of Jose Juan died October the 3d and was buried October the 4th.

Another child died October the 9th.

During the fiesta, October 2d to 4th, an Indian woman from Pichango was paralyzed. The nights were very cold and the poor woman must have suffered greatly from exposure.

Louis Chutnicat, a boy of about seventeen, died Oct. the 15th. He had been at the Government's school in Carlyle for a few years, returned or was sent home in August and died suddenly when on a visit in Mesa Grande. The young man was a consumptive.

Saca de Gallo at the Fiesta was no success. The Indians usually tie the legs and wings of a rooster, make a hole in the ground and place the bird into this hole. To catch the rooster is to win the game. But it must be done riding at full speed. The young men at Agua Caliente tried hard to get a hold of the rooster's neck, but in vain. It must have been a very smart one, because he knew how to duck down and finally the men gave it up.

SAN FELIPE OR CIENEGA.

The Indians at this place have built a new adobe church, 35 by 18 ft. Captain Anadot Chapuli and his men are deserving credit for the work, which they accomplished in a short time. The new church is a strong structure and the Indians made a great success of their building. People who build a church, must necessarily have faith.

PAUMA.

In this little reservation, nothing of importance ever happens. Nevertheless the Indians tell awful stories about an evil spirit or devil, that lives in the cañon near by. They say though, that Father William cured the aborigines of this superstition. He showed to them a twenty five cents piece and earnestly informed them, that he would search for the devil and treat him to a quarter's meal. He descended down into the rugged cañon, searched in every nook and corner and coming back alone told the frightened and astonished Indians, that he could not find the devil. Then of course he reminded the Indians, that there is a devil in every willful, grievous sin. "There is no devil down in the cañon, but an evil spirit tempts you from within to commit sin." Now the sons of the soil fearlessly cut and haul wood out of the dismal cañon. However a fear of committing sin might do no harm to anyone.

SOBOBA.

Edward Marta died Oct. 20th. He was a man of huge dimensions and used to ran "a fortune table" at the fiestas. He will not tell fortune any more.

AGUANGA.

One Indian family, headed by Verdugo is the only remainder of a former Indian settlement at Aguanga in the canyon leading from Temecula to Warner's Ranch. Some white men are just now making strenuous efforts to run off the old man and his family from his home. We hope, they will not succeed.

CATHOLIC BELIEF.

Why do we believe the history of the creation, the fall of man, the deluge and all the other historical narratives as related in the Bible? Why do we believe, that Moses told the truth, when he wrote the first five books of Sacred Scripture?

Some one may ask: "Did Moses really write the five books, called Genesis, Exodus, Leviticus, Numbers and Deuteronomy?" Of course, he did. Moses himself tells us, that he wrote them, being ordered to do so by God. "And the Lord saith to Moses: Write this for a memorial in a book and deliver it to the ears of Josue." Exod. XVII, 14. "And Moses wrote all the words of the Lord." Ex. XXIV, 4. "Therefore after Moses had written the words of this law in a volume and finished it: He commanded the Levites, who carried the ark of the covenant of the Lord saying: Take this book and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee." V. Mos. XXXI, 24, 25, 26.

The nation of the Jews is another witness, that Moses wrote the five books mentioned. They have always from century to century taught and believed, that Moses is the author. The Samaritans separated themselves from Juda after Solomon's death. Still also they acknowledged Moses as the author of the first five books of the Bible. Our Lord Jesus Christ announces in plain words, the same truth. "For if you did believe Moses, you would perhaps believe me also: for he wrote of me." John V, 46. "And beginning at Moses and at all the prophets he expounded to them in all the scriptures the things, that were concerning him." Luke XXIV, 27. Moses therefore is the author of the five books in the beginning of Holy Writ.

Was Moses qualified, to write and announce correctly the revelation of God? Did he tell the truth?

He was qualified and he did tell the truth. He was after his significant escape from death, brought up and educated at the court of the King of Egypt. There was hardly anything, known at that time, with which Moses was not familiar. He fled from the palace of the King and lived forty years in perfect solitude. He believed in the One True God and served Him. He knew the difference between the idolatry of the gentiles and the religion of the Isrealites. He was eminently qualified to write the Word of God.

Besides Moses wrote mostly, what he saw and heard himself. He is the writer and witness at the same time. And what he wrote of things, that happened before his time, he could learn from reliable sources. Moses no doubt could converse and consult persons, who saw and spoke to the Egyptian Joseph; Joseph's father, Jacob, the patriarch, had seen Sem, the son of Noah; Noah saw and talked to Methusalah, who certainly had seen Adam, the first man. Hence owing to the longevity of man in the beginning of the world, Moses did not need more than three or four generations in order to reach the time of the first man.

The first people in this world knew little more than their religion. Arts, science, commerce were not known in the beginning. The nations lived a nomadic life, were simple in manners and probably talked mostly religion in the family circles. Thus the original revelations made by God to mankind, as well as the history of man could be easily transmitted down to Moses' time. This again speaks for the truth of what Moses wrote.

The five books of Moses are called Pentateuch. Whatever they contain is written in plain words. There is no flattery nor any exaggeration; the sentences are short and definite. "In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the earth. And God saith: Let there be light"..........Facts are briefly related, no legends are mentioned.

What a difference between Moses and other historians! None of the historians reaches the time of the creation of the world! Homer and his contemporaries relate myths and fables. The histories of the Egyptians, Persians, Medes and Babylonians begin with a darkness, which cannot be made clear. Even Herodotus, the father of history, does not know anything of the first two thousand years. The Vedas of India claims fourteen centuries before Christ; the Zend-Avesta of the Persians stops at the time of Alexander the Great and Confuscius, who wrote the holy books of the Chinese, lived not quite six hundred years before Christ. But Moses, the author of the Pentateuch, writes his history, beginning four thousand years before Christ.

Besides these interesting facts, we ought not to forget, that the Israelites, who were then the chosen people of God, considered the five books of Moses as a revelation from God. They believed, that whatever Moses wrote was taught to him by God and for this reason an infallible truth.

To this testimony of the Jewish nation comes the explicit teaching of Christ, of His apostles and of His Church. Our Lord pointed out, how Moses wrote about Him. We read in the Gospel of St. Matthew, V, 18: "For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled."

Following Christ's example, the Apostles and the Church have honored and revered the Bible. The Pentateuch not only, but also the other books of the Old Testament are accepted as the canonical and inspired Scriptures. The deep veneration, which the Jews and the Christians ever paid to the Bible is proof, that Moses must have written the truth.

The Jews have guarded the Scriptures with the greatest care. To prevent all falsification, they invented the *Messora*, which they called the "wall of the law." They put below each consonant a vowel, to indicate the proper pronunciation and to prevent any change. Then they would learn the number of books, chapters, and words; even the letters were counted, and they knew exactly, how many a or b or c there were in each book of the Bible! Thus to change something in the Bible, was made almost impossible.

Holy Writ was kept in the temple of the Jews. The King alone had a copy. The whole Bible was repeatedly read to the people. When the Scriptures were translated in later years, no difference was discovered in the different copies. The feasts of the Jews, the constitution of their government, their laws and the awfuf punishments threatened to those who would trespass them are evidence, that a change could not possibly have been made in Sacred Scripture.

We have to co-incide with Flavius Josephus, when he writes: "The fact, that no one ever attempted to add, to subtract or to change anything in our Scriptures, is the reason, why we believe in the sacred books. It is as it were born with the Jews, to consider them as divine oracles, to stay with them, and even to die for them. Many have rather suffered torture and death, than to say a word against Holy Scriptures." [Cont. Apion. Lib. 1.] A Catholic has moreover the testimony of the Church, on which to base his holy faith.

There is no document, which could be compared with the Bible as to its truthfulness and genuineness. It is astonishing, that there should be any refusing to believe the Bible. The most foolish tales are believed, whereas the Word of God is doubted. Our faith in Holy Writ is well founded and there is no reason, why we should not give our explicit faith to all, what the Bible tells us of the Creation, the first parents, their fall and punishment, the deluge and the other historical events of the first nations on earth.

Historical Sketches.

THE OTTAWA MISSION.

Rev. René Menard, S. J.

The principal Indian tribes, which inhabited what is now Wisconsin and Michigan, are the Miamis, Illinois, Ontagamies, Kikapocs, Menominees, Chippewas, Pattawatomies, Winnebagoes and Ottawas. They belong to the Algonquin race. On the western boundary, the fierce Sioux or Dacotas, of Asiatic origin, prevented the Algonquins to spread farther west than the eastern shore of the Mississippi River. As the tribes mentioned used to trade with the Huron Indians, they became soon known to the French missionaries in Canada.

The first missionaries to visit these Indians, were the Jesuit Fathers Charles Raymbaut and I. Joques, who went to the Chippewas in 1641. Father Raymbaut fell a victim to the climate, Father Joques was recalled—soon after to suffer and die at the hands of the savage Iroquois.

The next attempt was made in the year 1656. Two Jesuits, Fathers Garreau and Druillettes undertook to preach to the Ottawas. On the way, the missionaries were attacked by an Iroquois war party; Father Garreau was mortally wounded and died soon after, whereas Father Druillettes was kept a prisoner for some time by the Ottawas, and then sent back.

At that time, there lived in Canada, the Jesuit Father René Menard. He had been a companion to the missionaries Brebeuf, Joques, Bressani, Garnier and others. His hair had whitened, his face bore many scars from wounds, received in central New York, whereto he had carried the torch of christianity, He desired to die the death of a martyr, as had been the fate of his former missionary friends. He asked for and received the order from his Superior: "to go West!"

Father Menard went, alone and without any means, feeble, old, without any hope of a long life. He was one of the heroes, who devoid of any enthusiasm—for he knew the treacherous Indians—calm and impassionate, obeyed manfully the call of God to preach to the aborigines, who were buried in superstitions and vices.

Father Menard left Montreal with a party of Ottawa Indians, who were to guide him to the homes of their nation. They treated the venerable missionary very badly, compelling him to paddle from morning till night and to work for them at the portages. When they saw him saying his office, they were displeased and threw his breviary into the water. Finally they landed him on the shore without food or protection. The old priest had suffered greatly from hunger, because the Indians had only berries and some edible moss to eat, but thus left on the shore, he began to live on crushed bones and similar objects. His faithless guides though repented and returned after some days, taking him along to the assembly of their tribe near a bay, which the missionary called St. Theresa's Bay, as he landed there on the feast of St. Theresa, October 15.

Here Father Menard began a mission, consisting chiefly of christian Indians, who came there from the scattered settlements. The mission was three hundred miles west of Sault St. Marie, may be at Kneweenaw. The fruits of the heroic labors of the aged missionary were a small number of converts, children baptized when approaching death, the recalling to their duties of christian Indians, the consoling of the sick and preparing them for death.

Father Menard conceived the idea of pushing more westwards to the Sioux, to announce the Gospel to these barbarous nations. But he did not have an opportunity to do so. A party of Huron Indians, all of them christians, fled from their homes, which were destroyed by the Iroquois, and settled near the Noquet Islands, in the mouth of Green Bay. They sent word to Menard to come and visit them. In spite of the almost insuperable difficulties, the aged priest obeyed the call. "God calls me thither", he said, "I must go if it cost me my life; I cannot suffer souls to perish under the pretext of saving the bodily life of a wretched old man like myself. What! Are we to serve God only when there is nothing to suffer and no risk of life?"

He set out with some Indians, but they soon left him. John Guerin, a brother, was his sole companion. In looking for a suitable portage, the poor missionary lost his companion, was seized by a band of Indians and probably murdered by them at the first rapid of the Menominee River. His bag and chapel outfit was found long after in the hands of an Indian, who refused to tell how he got into the possession of the articles. Thus a long life of heroic labor in the missions of the United States closed—glorious in the sight of God, although there was no one to tell of his suffering and bravery facing death.

Father Menard is described by the historians as a religious of most exalted piety, and boundless courage. He was a most useful and successful missionary, equal to the martyr priests, that died among the Hurons and Iroquois.

A Corner in Smiles.

For Man and Beast.

"Wa'll," philosophically remarked Jabez Squanch, "I've learned one thing by tampering with them city sharpers, an' that is that what is good for bedbugs is good for farmers."

"What do you mean by that?" inquired Josh Grayneck. "Farmers an' bedbugs ain't nothin' alike. You've been readin' them gol-danged funny papers."

"Nope! Some time ago I sent a dollar for an infallible bedbug killer that I'd seen advertised in the city papers, an' received in return a little wooden mallet an' a block of wood, numbered 1 and 2, respectively, with printed directions telling me to place the insect on No. 2 an' swat him with No. 1, an' assuring me that a bedbug thus treated would never bite again. That's true as preachin'; the insect will never bite again, an' neither will I."—Chicago Tribune.

How to raise Sugar Beets in Southern California.

Stand nearly directly over the beet; then bend the body forward, low enough to enable you to catch firmly, with both hands, the top of the beet and then, with a low but audible grunt, pull! See?

A Great Privation.

Clara—Oh, don't you know Eve's life was always perfectly miserable?

Belle—Why do you think so?

Clara—Just to think there were no neighbors across the street to whom she could tell the news.—Cincinnati Enquirer.

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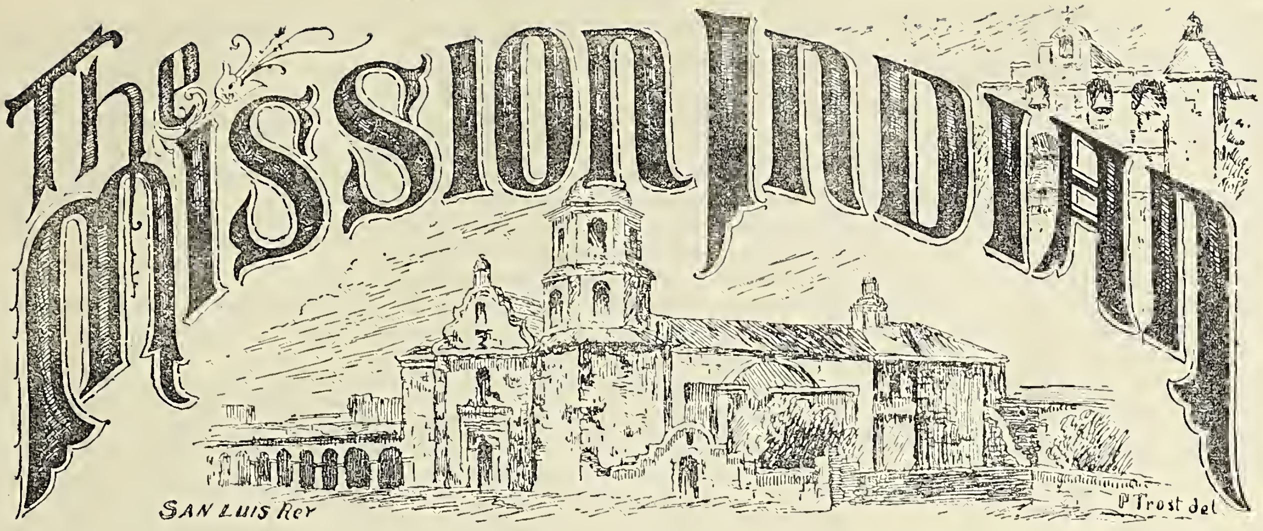

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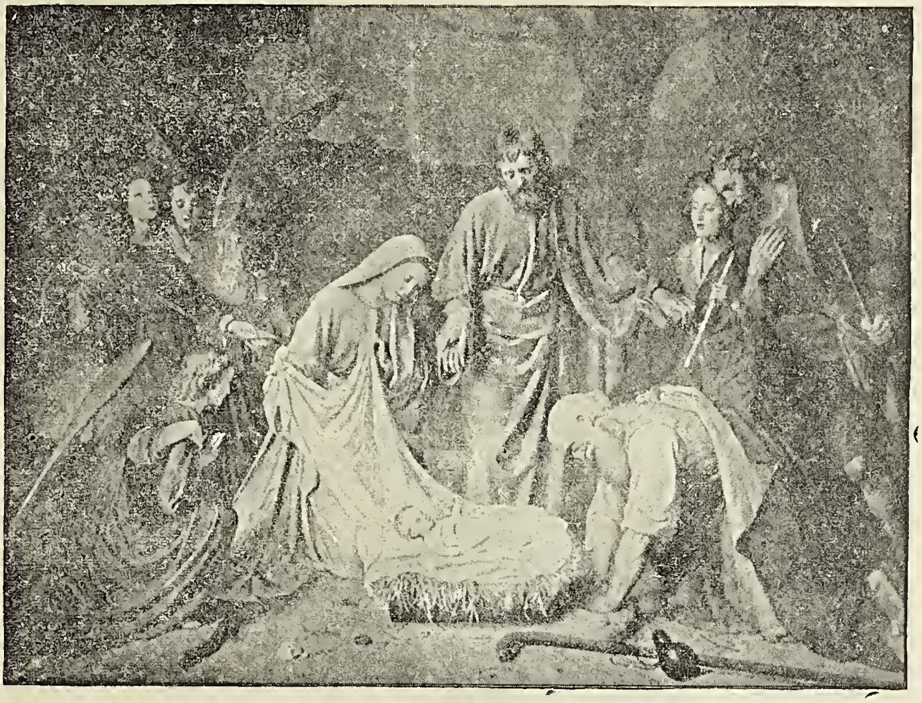

Bethlehem.

*****

Augustus, the Roman Emperor, published an edict that the whole world should be enrolled. This enrollment first began in Judea, and every one was required to go to his family city, there to be enrolled. It was thus Joseph and Mary, being descendants of Daivd, were forced to go Bethlehem, the city of David.

When they arrived, the city was full of strangers, and they could find no place in the inns or among their friends, and so were forced to seek for shelter in a poor stable, near by the gates of the city. It was in this wretched place, that but poorly served as a shelter for the ox and the ass, that Jesus Christ, the Son of God, and the Master of all things, was born. With holy joy and tender care, Mary, the Virgin Mother, wrapped her child in swaddling clothes and laid him in the manger.

The prophecy of Micheas was accomplished: "*And thou, Bethlehem*, art the least among the cities of Juda, but out of thee shall come the Ruler of Israel."

On the night Christ was born, a few shepherds were watching their flocks a short distance from Bethlehem. Suddenly an angel of the Lord appeared to them, and a bright light shone round about them. Great fear came upon them; but the angel bade them fear not, for he came to announce to them tidings of great joy. Then he told them that, in the neighboring city of Bethlehem, a child had just been born, who was Christ the Lord, and the Savior of the world; and as a sign of the truth he told them, they would find the child wrapped in swaddling clothes and laid in a manger. While he was yet speaking, a great multitude of angels suddenly appeared and began to sing: "Glory to God in the highest, and peace on earth to men of good will."

When the angels disappeared, the shepherds hastened to go over to Bethlehem, where they found the child lying in the manger. Wondering, they told Mary and Joseph all they had heard, and having adored the infant King, returned, glorifying God.

Eight days after this, the child was circumcised and received the name of JESUS.

Some time after the birth of Christ, there came into Jerusalem three eastern kings, asking where they could find the new-born King of the Jews, for they had seen His star in the east, and were come to adore Him. When Herod, the king, heard this, he was very much troubled, as was also all Jerusalem. Then he called together the chief priests and doctors of the law and asked where Christ should be born. They promptly answered, at Bethlehem.

When Herod heard this he called the

three kings privately to him, and bade them go and search for the child, and when they had found Him, to come and tell him. So he dismissed them. They had scarcely left Jerusalem when the star they had seen in the east again went before them, until it stood over where the child was. Entering, they found the infant Savior, and, falling down, adored Him. They then presented gifts of gold and frankincense and myrrh.

In the night God warned them in a dream not to return to Herod, for he meditated mischief to the child. They therefore returned another way into their own country.

Reflections on Modern Methods

in Education.

Great progress has been made by the nineteenth century in all the sciences, especially in the discovery of numerous ways how to apply the forces of nature. If our ancestors would rise from the dead and once more behold the places of their former habitation, they would not recognize their own homes any more. Life and progress, "marching on" is the tendency of human life.

We have to acknowledge, however, that this progress ought not to be the cause of a foolish pride — a pride that may puff up mortal beings in such a manner as to forget the Great God, who by degrees opens up to His children the treasures of His divine wisdom in creation! No — all true progress, all science comes from above, from the Source of all good. Besides we know but little, what we do not know is infinitely greater, and the wisest man will humbly acknowledge the littleness of all what is human.

Nevertheless it would be small to deny that great progress has been made in science, in art, in nearly every trade and pursuit in life. Should education be an exception? Should the educators of to-day be wanting intelligence and energy in the onward march of the human family? By no means.

In education, the moral and religious training ought not to be neglected. The words of Pope Pius IX. are worth serious consideration: "The education of the young must be based upon religion, interwoven with religion and guided by religion." But religion alone will not qualify a man or a woman to get along in this world, our young folks ought also to learn what they must know in order to fill their places in whatever station in life they desire to spend their days. Ora et labora, pray and work, is the old Latin proverb. Besides general knowledge and thoroughness in what one may know elevate the whole man, make him a more perfect being, provided the heart remains good, pure and charitable.

Progress and great progress has been made in the methods and systems of education, and the man who says "it is not so," does not know what he is talking. We do not deny, that there have been learned men living in the days past by, who hardly have an equal among the present generation, we do also state that the education given to the young during the time, which our enemies call the "dark ages" is entirely underestimated on account of the prejudices of men; but at the same time, owing to the great number of schools, both public and private, a good education is to-day within the reach of nearly every young man and woman. Hence education is more universal. Besides competition is the cause of motion. Competition stimulates the ambition of man. Teachers have to pass an examination — and every one ought to — and the school rooms and classes are subject to repeated visits on the parts of inspectors and superintendents — all this stimulates the teaching body to new and successful attempts, to raise the standard of knowledge in the schools.

Hence we need not wonder, when there is a marked progress all around. Methods which were in use years ago, are not practical any more. Should we undertake to teach our children in the way we — the old — were taught! "Onward" is the watchword — "onward."

Our kind readers do not expect to find in the "Mission Indian" a comprehensive instruction on "Modern Methods"; volumes have been written on the subject and they are within the reach of every one. Nevertheless calling attention to Modern Methods and their general application in the classrooms of every school without distinction may be here in its proper place.

Do not exclude a moral and religious training for your children — train mind and heart! Bring up your little ones in the fear of God, that their happiness in eternity may be insured! But do not neglect the proper education of the young in the other branches of knowledge! Do not think, what was done fifty or a hundred years ago, will be good enough at present! Do not think, that the teachers at the end of the nineteenth century are brainlessly staying behind the general progress of the time. Use and imitate their systems — train the young according to *modern methods*.

There ought to be a lively, but friendly rivalry among the teachers. To have a model school, pupils who know what they ought to and who are also morally and religiously trained, ought to be the pride of not only the teachers, may they be religious or secular, but also of the clergy and the parents.

The Association of the Propagation of the Faith

was founded in France seventy five years ago for the purpose of aiding and developing Catholic Missions throughout the entire world. It is a work in which the Catholic Church in America is highly interested; because it originated in a desire to assist the infant Church in America, in 1815; when in response to the pressing appeal of Mgr. Dubourg, Bishop of New Orleans, a pious lady conceived the idea of collecting alms for the struggling missions of the United States. To day, this work contributes to no less than 325 dioceses in heathen and non-Catholic countries.

The Association for the propagation of the faith has given missions in the United States $5,400,000. Hence it appeals to the faith, conscience and the heart of every Catholic in these United States of North America.

The Association is highly recommended by the ecclesiastical authorities, including the Sovereign Pontiff and His Emminence Cardinal Gibbons. The members of this Association contribute five cents a month for the missions. The amount although small, nevertheless furnishes a large sum for the missions on account of many contributing. The members of the Association enjoy many spiritual benefits granted them by the Church, besides the good work being in itself the greatest reward.

Those who wish to be enrolled, are reguested to write to the head office, at St. Mary's Seminary, Baltimore, Md.

✳ Letter Box of The Mission Indian. ✳

San Issidro Reservation, Nov. 26, 1897.

Dear Rev. Father:

I write this letter to tell you that we went to San Felipe for to visit the people, on Saturday afternoon. We had a fine time. We had a good talk Sunday morning and then we joined the people in the church for to say some prayers. And some of the boys sang: "Nearer my God, to Thee." And the people of San Felipe sang too and they felt very happy. Mr. Juan Chutnieat was driving the wagon from San Isidro to San Felipe, twenty five cents for the round trip.

About twenty five years ago, my father Juan Demata Alberase was hurt badly, Jose Juan Depain cut him with a knife into the neck at Monte. For this crime Depain was punished for two years in San Quentin.

Mr. Raymundo Chaporosa come from Etiwanda to San Issidro, to collect the money for Christmas. The people said, that this was correct.

All the Mission Indians like to read the Mission Indian, therefore enjoin my letter in your paper; show us a nice story.

I am fond to say: Pray for me

Francisco Alberas.

Diocesan News.

A Merry Christmas and a Happy New Year to all the kind readers of the Mission Indian.

Fr. Held of Spokane is staying at Yuma with his old time friend Father Schneider.

The Bishop was in Ontario the first Sunday of this month: There must be a Church there soon.

Pasadena must succeed. A pastor, with his heart in his work, no matter what he may try, cannot fail.

A Church in Perris (?) Well, stranger things have happened. It is hard to say what youth, and zeal may achieve. Riverside means work.

Rev. G. Schlachter, C. P. P. S., came to the coast to settle, as executor, the estate of the late Father Patrick Henneberry, (Rohnerville, Eureka Co.)

Father Farrely exhibited during the fair of St. Andrew's Church, Pasadena, a very interesting collection of religious articles, noted for their antiquity.

A quarter of a century of hard missionary work is beginning to tell on the Pastor of Watsonville. He is very fortunate in having for an assistant the zealous Fr. Hassett.

A unique system of tax-paying, and one likely to be extensively used, has worked well in San Bernardino. The local papers speak very highly of Fr. Juan and his work.

The Parish Record and Church Calender of St. Mary's Church, (Paulist Fathers, San Francisco), is a neat publication and no doubt a great help in successfully pushing parish work.

Sister Francisca died suddenly at Redlands when on her way to Los Angeles. Her death was sudden, but not unprovided. She was a lover of the S. Heart. Requiescat in pace—Amen.

The Holy Father will soon issue an encyclical (a letter written to many), urging the cultivation of good church music, especially Gregorian chant. As it is now an improvement in this respect is most desirable.

The Very Rev. Father Adam has returned after a long trip. The whole diocese is glad — very glad to see the devoted Vicar General back again. Those who are well acquainted with Fr. Adam love him as a fond good Father.

Sister M. Francisca,

Banning, Cal.,

a member of the Congregation of the Sisters of St. Joseph, Carondolet, Missouri, died November 30th, 1897, aged 50 years.

The deceased was born in Wexford, Ireland. Her parents emigrated to the United States in 1850, living for two years in the State of Virginia, and then choosing Kansas City as their permanent home. Sister Francisca, who had received the name of Anna in baptism, entered religion at the age of twenty-one. She manifested such a vocation for the religious state, that two years later she was allowed to make profession and thus vow her whole life to the service of God. After her profession the Pacific coast was assigned to her as her field of labor. She was teaching for the long space of twenty-seven years in the schools of her community at Tucson, Prescott, San Diego, Oakland, Los Angeles and Banning.

Her greatest work was done at the parochial school of Rev. Father McNally at Oakland, where Sister Francisca was teaching the girls for nine years. Who can tell all her works of charity? One remarkable virtue in her life was her devotion to the Sacred Heart of Jesus. The writer of these lines has met and seen many good people, but no one, who manifested such an admirable, all-including love to the Sacred Heart of our Lord. The hour of death came to Sister Francisca unexpectedly. The circumstances of her last hours were such, that neither she nor any one else realized she was dying.

Her friends and pupils are kindly requested to pray for her. May that Sacred Heart, which the good Sister loved so dearly, grant to her the beatific vision—may she rest in peace. Amen!

St. Boniface's Industrial School.

Christmas is approaching. We have 110 good but poor children at our school. We ask our kind friends to help us to make the holy season of Christmas joyous for our little ones. Any donation, either in money, or provisions or clothing etc., will be thankfully received and conscientiously distributed. We appeal to your charity, because we need help in our work for the poor Indian children.

The Most Rev. Archbishop Chapelle will be the next archbishop of New Orleans. A most happy choice.

The Paulist Fathers have succeeded in rousing the authorities of San Francisco to the enforcement of the State laws against immorality. Most of our laws are good. The wrong is committed in not justly and impartially enforcing the laws.

A few Sundays ago the miserable hall in Ontario could not comfortably contain the crowd that came to hear Father Fisher. Non-Catholics told the Mission Indian of their intense satisfaction in hearing the doctrines of the Church explained by a student and scholar.

The Sacred Heart Church at Temescal, Oakland, was destroyed by fire the day before Thanksgiving. Nothing remained but a ruin of ashes. The loss is estimated at $20,000. Efforts are now made to rebuild the church and the liberal subscriptions already given bespeak a most generous and noble spirit of the Oakland Catholics.

The Franciscan Fathers in Phœnix have opened a new church, built by the Pimas Indians. Services are now held regularly. The good Indians come in great numbers and are asking for a school. The Pimas Indians' Reservation has been watered by the blood of several martyrs—why should this seed not bring an abundant harvest?

Fr. Barron has, thank God, returned well and strong to Fresno. During his time, considering accidents of a most trying and serious nature, the Father has done wonders. The School tells. The Mission Indian, with a brain free from all disturbing or piling excitement, prays a fervent prayer, that the good Father may yet see the desire of his heart in Fresno—a big school.

THE MISSION INDIAN.

PUBLISHED MONTHLY BY B. FLORIAN HAHN, C.P.P.S.

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BANNING, CAL., DECEMBER 15, 1897.

Careful estimates show that among the Abnaki, Huron, Iroquois, Ottawa, Illinois and Louisiana Indians there were 171 missionaries. They were all French, more than twenty of them died the death of martyrs.

◆

Let Catholics learn from the sermon of Johnston on Thanksgiving Day: "Stick together or you will hang together." There may be differences of opinion; but they ought not be the occasion of scandal and vituperation.

◆

California saw the first missionaries in 1601. The Carmelite Fathers Anthony and Andrew landed at Monterey, celebrating the divine mysteries under the shadow of an oak. Junipero Serra founded the first mission, San Diego, A. D. 1769.

◆

The South, from Florida to the Pacific Coast, was the scene of apostolic labors before any other territory of the United States. The number of missionaries must have been very great. They were all Spaniards and more than fifty of them were put to death by the papan aborigines.

◆

Echandia, the first Governor sent from Mexico to California, arrived in 1824. He began the destruction of the California missions. Historians call him, "the scourge of California, an instigator of vice, who sowed seeds of dishonor not to be extirpated, while a mission remains to be robbed."

◆

Whosoever happens to talk about the Indians, plans to solve the Indian question are always on hand. Some talk education, some religion, some wish to use force! Treat the Indians as the Mission Fathers have done, and you will solve the question satisfactorily. But as long as the land robberies continue, and as long as we tolerate the degradation of Indians, by furnishing liquor to them, the day of the final destruction of the American Red Man is drawing near.

◆

Officials of the Mexican government destroyed the old missions in California. The property was confiscated to enrich avaricious men. The padres were persecuted; many of them were exiled, one at least died of starvation and the Indians were left unprovided. God's blessing did not rest upon the ill-gotten wealth. We know of no rich descendants of those men, whose God was the mammon, and when some of their grand children today have lost all faith or are joining the sects, we may recognize this fact as a sign board put up by God, announcing His justice.

◆

From 1683 to 1710 Father Eusebius Kühn was alone among the Indians in Arizona, especially among the Pimas. This celebrated missionary was professor of mathematics at Ingolstadt and perhaps the first astronomer of his time. During a dangerous sickness he made a vow to devote his life to the missions. He recovered, and keeping his promise, asked to be sent to the foreign missions. America was the place assigned to him and thus he became the apostle of the tribes on or near the Colorado River. He also established a temporary mission in California. Father Kühn was a Jesuit and probably the only German priest who preached to the Indians at those times of danger and sacrifice.

◆

The Franciscan Fathers who founded the California missions, took care not only of the spiritual wants of our Indians, but also of their temporalities. The Indians were trained to work, and received instructions in the school. The Fathers obliged them to work, while they held in one hand the club, and in the other bread for their clients. Thus vices were suppressed, and industry and virtue encouraged. The Indians were happy. No one suffered hunger, no one was troubled about his home. It was a parental goverment. And let us be honest, and confess right here: "This is the only way to solve the Indian problem!" In the mean time the Indians disappear. The Indians in the United States have been almost annihilated. Here in California avaricious Mexicans have robbed *nearly* all the Indian lands, and Uncle Sam is going to do away with the "nearly."

◆

It is true the Indians were savages, and committed many outrages. It is likewise true, that even to day the Indian is not what we expect him to be. But by persuasion and good example alone, the work remains unfinished. Vices must be suppressed, virtue encouraged, and at the same time a little more charity shown—the results would be astonishing. Education alone will not solve the Indian problem. There is an Indian heading a half naked tribe in Nebraska who when a young man, disputed in Latin as a pupil of the Propaganda. The Indians ought to be cared for in their homes. The strong and healthy ought to be made to work, and the sick and feeble ought to be supported from a general fund. This the Mission Fathers did, and theirs was the only successful plan for the solution of the Indian question. In this respect we ought to go backward and learn from those who lived an hundred years ago.

◆

We clip from The Review of Arthur Preuss the following notes, to show our readers, what disinterested people think of the Indian school question:

The Congregationalist, speaking of the Catholic Bureau, with which the government used to make the contracts for the Catholic Indian schools, and which distributed the allotments among them, says: (We retranslate from the Spanish of the Revista Catholica, of Las Vegas):

"The methods adopted by that institution, and its success in obtaining money from the public treasury, caused many to see alarming possibilities concerning the relations between Church and State in this country. For that reason, all the other denominations renounced further subsidies from the government for the Indian schools under their charge. Now Catholics and Potestants are on the same level."

To which the Revista remarks:

"And on the same level they were before, when the government divided the money according to the number of schools and pupils educated by Catholics and Protestants. Then no alarming 'possibilities' were seen resulting from the supposed union of Church and State. Such 'possibilities' were seen only after the birth of the A. P. A. in this country. They made us still more hateful to the Protestants. And adding an increased hatred to the already manifest envy of the sects because of the number and superiority of our schools among the aborigines, they began to spread alarm and scruples, and then withdrew. In other words, they followed the example of the gardener's dog, who would not allow others to eat what he could not devour himself.'

The Revista, judging from appearances, applies a proper comparison; but searching deeper, we find instead of the dog in the manger, the lion in the fable, claiming all for himself.

For years, the sects have been scheming how to deprive the Catholic Indian schools of government support, in order to get it all for themselves. Under existing conditions, Protestants could not claim more than Catholics, in fact, they got less, because they had been less active in organizing schools. Now the thought struck them: If we renounce all government aid for our schools, and state as reason that Church and State must be kept apart in this country, the Catholics can no longer draw those subsidies. We lose nothing thereby. For, ten to one, all our men will be reappointed by the government, and we have a fair chance to get in a great many more afterwards.

Thus, for once, Episcopalians, Presbyterians, Methodists, Baptists, soft and hard shell, were a unit. The Catholics are ousted, and "non-sectarian" public schools are to be erected and taught by those very sects. Their scheme has been successful. They will hold the lion's share, i. e., all. For even if a Catholic teacher be employed here and there, they will be in the majority to do as they please.......

We differ somewhat from these views. The case is rather like the fable of the wolf and the lamb. The preacher towards the close of the nineteenth century has quitted to preach religion. He is in politics now and interfering in matters pertaining to the State or Government. Read Dr. Johnston's *Thanksgiving sermon.* To cover up their lack of Christianity, they flatter those who are in power in order to get some office, and then they pharisaically declare: "That this church (the Catholic Church) be warned to keep its hands off the State."

Letter of Uncle Tom.

Dear little Friends:

A few days ago I was walking along the foothills quietly, when I heard some one speak to me in a loud voice saying: "Hello, Uncle Tom, you're getting lazy." I looked to see who it was that spoke. It was Father Hahn. As every Catholic boy takes off his hat when he meets, or speaks to the priest, so I took off my hat and coming nearer to our good Father I asked, why he called me lazy? "Because", said the Father, "you did not write to your little friends last month."

That is so, I said, but I will not forget them this month; and now, Father, I continued, what will I write to them about. You know my children, el Padre siempre sabe mucho.

"Continue your last letter on Charity" said the Father, and he went on to tell me why.

It seems that among us Indians some of the bad customs of the white people are to be found. Just as Catholic white people are charitable, and kind only to those who come from the same place in Europe, and as they are sometimes unkind, to those who do not belong to the same country; so we Indians are kind to one another, only when we belong to the same tribe, and we take no interest, we even hurt, at times, Indians, of another tribe. This is bad, this is wrong. We are all brothers and sisters, and God is our Father. Jesus Christ, by becoming man, is our Brother. The Blessed Virgin, Mary is our mother. Jesus said she was, when He was dying on the Cross: — "Son, behold thy mother."

Nothing hurts a father or mother more than to see that their children are not fond of one another, and, oh my!! how the father's and mother's heart is almost broken when they see their children quarrel, when they see their unkindness one to the other. Almighty God, our Father, and Mary our mother, are hurt, and pained by us when we do not like one another, when we dislike, and injure one anothet.

I am a poor Yuma Indian, I cannot help it, I have to be what I am made. But I am a child of God, a child of Mary, and, if I do right, the same heaven is for me, and for the rich white people that live in the big White House in the great city of Washington.

How am I to do what is right in charity. Read Uncle's last letter. But I will add more: one tribe of Indians should like the other, and should help them in their difficulties. At home we Indians should be neighbourly. When our neighbor is in a hurry with some work, for instance, ploughing to put in grain, and we are not very busy, we ought to turn in, with our horses, and plough, and help him, and he in turn ought to help us. If our neighbor wants the loan of thread or cloth, and we do not need those things for the present, we ought to give them, and wait until they get the same for us.

Again it happens that an Indian going to town will not do a message for another Indian. About a week ago I asked Juan Chito to bring me a couple of pounds of lard, and some beans from town. He refused. I had to put a gunnysack on the back of my old horse "Rawbones" and ride six miles. That was hard "for man and baste." It was not right. It was not charity. It displeased God.

In many, very many ways, Indians and white people can, and ought, to help one another, and thus make life a trifle more pleasant, for the cross is felt by everyone.

Father Hahn loves the poor Indians. He wants them to be good and happy. What the Father told me I have written, so this is the letter of Father as well as of

YOUR UNCLE TOM.

LETTERS TO UNCLE TOM.

Girls Play Ball.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., NOV. 23, 1897.

Dear Uncle Tom:

I have given my closest attention to the questions you sent us, and I am trying to answer some of them. I like to live here very much because it is a very nice place. The school is surrounded by trees and flowers, and it is very pleasant.

I am sixteen years of age and I study, Geography, Ancient History, Arithmetic, Bible History, Spelling, Elementary Lessons in English and Christian Doctrine.—

The name of the superior is Mother Florence, she also teaches our class. — We have breakfast at seven o'clock, dinner at twelve and supper at five o'clock. — The Sisters take their supper at six o'clock.

We had an entertainment on Thanksgiving Day, we spent part of the day playing ball, and other games. After dinner we had a lovely ride in a big wagon around the orchard, a girl named Virgina Flores was driving the horses, a Sister was with us also. —

I must now say good bye dear Uncle, and I fondly hope you pray for you dear niece

MARY BANKS.

Chickens and Turkeys on Thanksgiving Day.

St. Boniface's Industrial School,
Banning, Cal., Nov. 28, 1897.

Dear Uncle Tom:

I am very glad to write you these short lines in answer to your questions to the Indian children.

I shall not be able to answer all but I'll try my best to answer a few of the question so that you will be glad to hear from me, viz.: I have one brother and one sister and they are at home.—I am fifteen years of age and I study Geography, Arithmetic, Ancient History, Spelling and Christian Doctrine.—I have a nice place to sleep and a nice clean bed. Mother Florence is our teacher.—We have class in the morning and sew in the afternoon, besides we study from seven to eight P. M.—There are eight Sisters here.

Thanksgiving Day we had a nice time. we had chickens and turkeys for our dinner.—I hope that my dear Uncle Tom had a nice dinner too, and enjoyed it. Father Habn has charge of everything around here.—I am two years in school and my uncle brought me to school. It takes me half a day to come here from my home. The places where Father Habn goes to say Mass are Warner's Ranch, Hot Springs and Cahnilla Valley. Sometime he stays for a week or two.

This is all for this time next time I'll do better. Your loving niece

MARTINA SILVAS.

Father Galligan Catches a Mocking Bird.

St. Boniface's Industrial School,
Banning, Cal., Nov 28, 1897.

Dear Uncle Tom:

Father Galligan has two mocking birds and a meadow lark, Father caught one of the mocking birds in the following manner: He had a window open in his room and his bird was singing so the other bird tried to take a peep in to Fathers room. Father made a trap of his window and when the bird came into the room Father pulled a string and down came the window and he caught the bird. I will try to answer now some of your questions which you sent to us some time ago, viz.:

I am fourteen years of age: I like to live here because it's a very nice place. There are eight Sisters here.—Sister Virgina Joseph has charge of us and Mother Florence is our teacher. I have no mother but my father is living, I haven't seen him for three years. I have two sisters and no brothers; I am six years in school. We all have a nice place to sleep and nice clean beds. We go to mass five times a week, We take breakfast at seven o'clock, dinner at twelve and supper at five. Rev. Father Hahn brought me here, it took us about two days to come here. Now I think I will close my letter saying good bye dear Uncle Tom, may God bless you. Your loving niece

ROSA CHILTON.

Indians May Have but One Wife.

St. Boniface's Industrial School,
Banning, Cal., Nov. 28, 1897.

Dear Uncle Tom:

I am going to write you a letter to tell you many nice things. We all went to Potrero last Sunday, and went to mass, and after mass we went to the little Cemetery which is there near; we prayed for the dead, and then we returned to the chapel, and Father Galligan preached to the Indians. There were many old Indians there, that could not understand English, and Father called up an Indian named John Lngo, and he interpreted for him in the Indian language. He told the Indians that they could not have two wives and so on, then when we left the chapel, we went to the place of Segnndo Chino. There we had our dinner and played for a while, then we were happy and tired also. Father Galligan has two birds, a mocking bird and a meadow lark, and he made a trap and put the bird in it, and opend the window, and when the other mocking bird came to visit the one which was in the cage then it flew in the room, and father pulled the string, and the window was closed, now he has two mocking birds, one meadow lark and a large horned owl. Father Galligan is very good to us, he gives us instructions three times a week.—I remain your loving nephew

JOSEPH ROAN.

Indian Boy 12 Years of age Setting Type.

St. Boniface's Industrial School,
Banning, Cal., Nov. 28, 1897.

Dear Uncle Tom:

I am going to tell you all the news I can. Father Galligon has two mocking birds, and one meadow lark, he had only one mocking bird in the cage and one from the out side paid a visit to the one inside; Father set a trap in the window with a long string and then when the bird came inside of the window Father pulled the string and then caught the bird.

I have four brothers and three sisters, but they are all at home. I had five brothers, but one of them died about four months ago. I am twelve years of age; I study Catechism, Spelling, Geography, Bible History etc. I also work in the Printing Office.—We rise in the morning ten minutes before six and go to the chapel to hear mass. We hear mass about five times a week and have breakfast at seven o'clock.—Last Sunday we went to Potrero and Father Galligan preached to the Indians and than we all went in procession to the graveyard and three sisters were also along. Father told the Indians that no man can have two wives; John Lugo also interpreted for him in Indian. Father Galligan gives us instructions three times a week and he is very kind to us; Father Hahn also. On Sundays we hear mass and in the afternoon we take a walk. I remain your nephew

STEPHEN SAUBEL.

NEWS FROM THE INDIAN RESERVATIONS.

La Puerta Cruz.

Sunday November the 14th the Indians of La Puerta Cruz assembled in the afternoon to honor the memory of their dead, by visiting the cemetery and praying for the faithful departed. La Puerta Cruz is a small reservation. Years ago, the Indians of La Puerta Cruz were numbered by the thousands. They speak the Indian idioma of the Salvasuenios, which is perhaps the easiest of the Indian languages in California. They belonged to the San Luis Rey Mission, but lost after the secularization most of their lands. They located their cemetery on the east side of a hill. Some twenty years ago, the river La Cruz, inundated all the lands lying on its shore, washing away also the burial ground of these Indians, together with the remains of their forefathers. When the flood had subsided, the Indians gathered the bones, which were washed all over the southern part of Warner's Ranch and buried them again in the cemetery. Thus the little graveyard of La Puerta Cruz contains the remains of thousands of Indians of a formerly numerous nation. What a sad testimony to the past existence of a happy people, whose descendants do now not number more than twenty souls, all told!

Mesa Grande.

The adobes for the new church are made and next spring work will begin, to erect a new house of God in honor of St. Dominic.

On Monday, Nov. 15th, a magic lantern exhibition brought the whole Indian population together and it would be useless to say, that all present enjoyed a very agreeable time and were truly happy.

The teacher of the Government's day school, Mrs. Watkins, is greatly beloved by the Indians and her kind, benevolent heart truly deserves the love of the aborigines. She is like a mother to them.

Santa Isabel.

Two bells hanging on a beam, supported on each side by a pole, a dilapidated ramada chapel, a disfigured, maimed image of Santa Isabel, a cemetery containing the remains of thousands of Indians; three or four living Indian families is all that is now to be mentioned of a former numerous and happy people. Verily, we ought not to look to Cuba or Hawaii; here, at home, we may see ourselves what civilization has done with the aborigines in America. When talking about the vandalism and cruelty of other nations, we ought to remember our own shortcomings and the proverb: "Physician, heal yourself!" Medice, cure teipsum.

Agua Caliente.

Juana Sememoatt, a girl of seven, was unfortunately burnt to death Nov. 7th. The little tot was playing with other children around the school-house, when a boy of five with a match set on fire her clothing, which burning up in a big blaze, scarred her body all over. The deplorable accident was a shock to everybody.

Another child died at this place end of November. This makes in all eight deaths since September the 1st at Agua Caliente. Sad indeed.

An Impromptu CONTROVERSY.

Maple Ave. Car.

I. Good morning, Sir.

W. Good morning.

I. Hot weather to day. Besides we struck the sunny side.

W. Right, Sir. Still I like to sit in the sun.

I. Going to the depot?

W. Yes, Sir. What church is this? (Pointing to the brick church on Maple Ave.)

I. It is a Baptist church. I am a member of that denomination, I am a Baptist. Yet there ought to be but *one* church. It is all wrong, that there are so many denominations.

W. True for you; but as long as men differ, we shall have many and entirely different creeds or Churches.

I. Why, I do not know. Do you not think, that priestcraft had and has very much to do with the origin of these different denominations?

W. Yes, indeed. For instance, Martin Luther was a Catholic priest; also Melanchton, Zwingli, Calvin, Th. Beza and others were ordained priests of the Church. They separated themselves from the Church as did also their followers and thus we Christians are divided.

I. Well, no; I do not mean them; I mean those, who lived a long, long time ago.

W. Do you mean Arius, or Eutyches or Nestorius or some others? They too were members of the clergy and they all are proof to the truth of the proverb: "The corruption of people in authority is very bad." Yet you know, that also the temporal powers interfered with matters pertaining to the Church; avaricious and ambitious rulers established separate churches to gratify their passions, as for instance Russia, the Grecian Empire, England and the principalities of Germany.

I. Well, well — what do you think about the Salvation Army?

W. They say that they are good people.

I. I know, they are. But what do you think about their organization and their faith?

W. I repeat what I said before; they are good people. In regard to their faith, they lack *unity* in belief. But their is no use of a religious controversy. God is just; He will give to every one according to his merits or demerits; reward to the good and punishment to the wicked.

I. But this is in contradiction to the Bible; because the Bible says, that faith *alone* will save us.

W. It does not say so. I concede, that faith is necessary for salvation. Without the true faith there is no salvation. Moveover good works are necessary. Faith, true faith and good works are absolutely necessary.

Good Bye! Au revoir!

Up to Date Proverbs.

A false balance is an abomination, and an honest politican is as scarce as hen's teeth.

A hoary head is a crown of glory, but a dead-head is a holy terror in any congregation.

Train up a child in the way he should go, and when he is old he will not chew plug tobacco, play the fiddle or go to the "divil" either.

Do not rob the poor man, because he is poor; it is easier to buy his property at a tax sale.

When thou findest a man who prospereth in his business, behold, he advertises in the Mission Indian.

Go thyself and debate the money and tariff question with thy neighbor, and then he will see how understandable it is, and that you know it all.

A prudent man passeth by the April fool stove pipe hat with a brfck in it, but the proud man kicketh it, and then—he is not so proud.

Who keepeth a crabapple tree shall eat the fruit thereof; but he who cultivateth a melon patch *may not* eat the fruit thereof: besides, he offereth a temptation to his neighbor.

About the Heavens.

* * * *

Method of finding the Constitution and Motion of the Sun and Stars: If the rays of the sun fall in a certain angle on a mist or clouds, the white light is separated into the seven colors of the rainbow. If you let them fall through one of the three square sides of a crystal or glass, whose other 2 sides are triangles (called a "prism") you will obtain the same result. With interposition of such a "prism" into the telescope (in this case called "spectroscope") it has been ascertained, that the light picture (picture of light colors, called "spectrum") of an incandescent solid or liquid differs from that of a luminous gas or vapor in this way, that the latter shows bright lines separated by dark spaces, whereas the former shows no lines at all, but a continuous colored band, in which the seven colors pass gradually into one another.

The lines are different as to number and position in different elements, but have a certain number and stability for the same element; they remain also in the mixture of elements.

If the rays of a fiery solid fall through a luminous gas, the colored bright lines of the vapor appear dark by contrast (because fiery solids emit a brighter light than luminous vapors), whilst the dark spaces of the gas-spectrum are filled with the spectrum-colors the solid. Thus we obtain a spectrum of a colored band traversed with dark lines.

Vapors absorb the rays of the same refrangibility (refraction) as they themselves emit; thus the colored band is that of the vapor (having here absorbed the rays of the solid of the same refrangibility). Such experiments have been made with many of our so called "elements" (any matter, which at present cannot be dissolved into constituents of different nature; over 60 such "elements" have so far been detected), and their lines have been composed with lines in the spectrum of the sun and of some stars, and approximate conclusions made.

Since, however, in many instances one or more lines of one element coincide with those of another and lines increase in number with the density of the vapor, and because in some cases the position and aspect of such lines are subject to change with an increase of temperature new ones appear and old ones disappear: there is a good deal of reasonable doubt about such conclusions.

The colored bands are peculiar to the

spectrum of a compound; in case of a compound vapor they disappear with an increase of temperature because the compound is dissolved into its elements and in their place appear the spectral lines of these elements. Thus some of our so-called 60 and odd "elements" might possibly be dissolved into still simpler ones if a temperature higher than so far obtainable were at our command; in other words: they may, all of the 60, be no "elements" at all, *i. e.* simply bodies, in the strict sense of the word.

In like manner the motion of some fixed stars has been concluded upon by the motion of some of their spectral lines to the right or left. When the "Flyer" approaches our Banning station and gives a long whistle, the sound, of the whistle rises to a higher pitch — because the soundwaves of the air crowd upon the ear in consequence of the fast motion of the train and beat in always quicker succession on the eardrum and get shortened; the shorter these waves, and the quicker the successions of their pulsations, the higher the sound. The contrary takes place, when the train whistles while moving away at a rapid speed for contrary reasons. Now light is supposed to be caused by waves of an extremely thin substance, filling all space, called ether, set in motion by the luminary and touching at last the nerve of our organ of sight. Red light has the slowest waves and the waves gain in speed proportionately the farther the color is away from the red (or left side) of the spectrum. Consequently according to the same principle: when lines in the spectrum appear to move nearer to the red or left side, the waves are supposed to become longer and slower and the luminary causing the same, the star, is believed to recede or move away from us; and vice versa.

We see, it is not so difficult, to become "learned"; a man has nothing else to do but to apply his senses and reason on such matters, fitted out with the proper instruments. What is incomprehensible, is that not everyone penetrating into the wonders of creation is filled with the profoundest awe and adoration for the unspeakable beauty, power and wisdom of the creator. Indeed, infidelity is a "mystery." — *H. W.*

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The wise man will not expect too much from those about him. He will bear and forbare. Even the best have foibles and weaknesses which have to be endured sympathized with and perhaps pitied. Who is perfect? Who does not need forbearance and forgiveness?

Historical Sketches.

After the death of the aged missionary René Menard, another brave and zealous Jesuit, was sent to the Indians living in Wisconsin, Michigan and Illinois. The Jesuits had faced torture, death, and opposition of every description. "Nevertheless, writes the Protestant historian Bancroft, it may asked whether these massacres did not quench their enthusiasm. I answer that the Jesuits never receded one foot; but as in a brave army new troops press forward to fill the places of the fallen, there never was wanting heroism and enterprise in behalf of the Cross under the French dominion."

Claudius Allouez, was selected to go West to preach to the Indians. He embarked at Montreal in 1665, and reached the southern shore of Lake Superior in September of the same year, and labored in the missions of the Indians in the three states mentioned above. He may be justly called the Apostle of the West. Father Allouez preached to the Chippewas, Pottawotamies, Sacs, Foxes, Kickapoos, Miamis, and Illinois. He even met the Sioux, and he mentions in his letters the great river, Mississippi. His mission was a very hard one. Superstition and devil's cult were everywhere, nearly every visible object was a god in the eyes of the Indians.

In April 1668, Father James Marquette was sent to assist Father Allouez, together with Father Claudius Dablon, a very energetic missionary, who had been appointed Superior of the missions. The three priests labored with varied success. Some tribes listened to them and became Christians, others refused belief, and many times not only hunger, privations, and sickness was the doom of the lonely missionary in Wisconsin's and Michigan's forests, but also tortures and death surrounded them everywhere.

In 1670, the veteran missionary Druillettes was sent by his Superior to these missions, also another young priest, Father Louis André. Father Dablon was replaced by Henry Nouvel, who for a long time travelled from one mission to another, traversing nearly the whole territory of the Ottawa Mission. God alone knows, what these apostolic men suffered in carrying the happy tidings of Christianity to the Indians.

Father James Marquette has become the most renowned of these western missionaries, not because he labored more or had better success than the others, but on account of having explored the upper Mississippi. Marquette planned the conversion of the Illinois, and on the journey to find them in their homes, following in the tracks of Father Allouez, he embarked on the river Wisconsin; his canoe finally glided into the broad expanse of the Mississippi. He pursued his voyage until he reached the Arkansas, when being convinced that the great river emptied into the Gulf of Mexico, he returned to his missions. This was in the year 1673.

He died on the 19th of May, 1675. Father James Marquette is described as a missionary of extraordinary zeal, but of feeble bodily health, hence the severity of a missionary life, brought him to an early grave. As he is said to have been a devoted client of the Mother of God, and as he was a Jesuit besides, we understand, why the A. P. A's made such a racket against the placing of Pére Marquette's state in the Capitol at Washington.

Father Druillettes, a remarkable man, and zealous, prudent priest, adapted to Indian missions, had the joy to see many of his neophytes, living a life similar to that of the first Christians. His sanctity was such that on account of wonderful cures, and miraculous powers, which appeared to have been given him by God, the Indians both honored and feared him. It is true many of the bravest, and most learned missionaries were ruthlessly butchered by the savages, but there were also many who, as it were supernaturally protected, saw at least some fruits of their apostolic zeal.

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A Corner in Smiles.

In Klondyke.

Weary Waggles: Lady, can you help a poor hungry man?

Lady: Oh dear, I am so sorry; we hav'nt a thing in the house but money.

Pat and the Jew.

Pat: (to a Jew): If the devil were to lose his tail, would he then come to you or to me?

The Jew: I do not know. Do you?

Pat; Certainly: He would go to you at once, because, you are a re-tailer. See?

Used to it.

Traveler (in Kansas): You say your nearest neighbor is a mile away? It must be lonesome sometimes, is n't it?

Resident: Oh, no! I used to live in Greater New York once — away up in the country.

The Mission Indian
San Luis Rey
P. Trost del.

VOL. III. BANNING, CAL., JANUARY 15, 1898. NO. 4.

Pope Leo XIII. on Education.

Extracts from the "Canisius Encyclical."

A Remarkable Document.

"If ever an epoch required to ask from science and erudition weapons in defence of Catholic faith, that epoch is assuredly ours" says the Pope, "in which the rapid advances made in all branches of civilization frequently furnish the enemies of the Christian faith with occasions for assault. The same forces must be devoted to repel their attack; the ground must be occupied before them and the arms snatched from their hands with which they strive to break every link between God and man.

"Since the light which emanates from the arts and sciences reflects so brillantly on religion, those who have devoted themselves to these sttdies should employ not only their entire intellectual strength, but all their activity, to the end that the knowledge with they themselves possess may not remain solitary and sterile. Let the learned, therefore, learn how to render their studies fruitful to the profit of the Christian common wealth, and consecrate their private leisure to the general welfare, so that their knowledge many not remain imperfect, as it were, but enter upon the field of practical work.

God in the Schools.

"Now this practical work is in especial evidence in the education of youth, which is a matter of so much importance that it demands the largest share of their energies and care. For this reason, of all others, we strenuously exhort you, venerable brethren, imploring you to watch carefully over the maintenance of the schools in the integrity of the faith, or even, if need be, to restore the faith in them, and to lavish your care as well on the schools founded by past generations as on those more recently established, and not only on children's schools, but on those called secondary or academic. As to the other Catholics of your country, they should, even at the cost of the greatest efforts, see that in the instruction of youth the rights of the Church, be restored and upheld.

Rules to be Observed.

"The principal rules to be observed in this matter are as follows :

"In the first place Catholics are not, especially for children, to adopt mixed schools, but should have their own schools, and should select for them excellent and approved teachers. Very perilous is the education in which religion is either vitiated or non-existent, and we see that in schools known as mixed either of these alternatives is frequently realized. Men must not allow themselves to be easily persuaded that instruction and piety can be kept separate with impunity. If it is true that no part of life, public or private, can be exempt from the duty of religion, neither is there any age when this duty can be less ignored than that early period when wisdom is lacking, when the mind is fresh, and when the heart is exposed to so many fascinating causes of corruption. To so organize education as to remove from it all points of contact with religion is to corrupt in the soul the very seeds of beauty and virtue, and to bring up, not defenders for the fatherland, but a pest and a scourge for the human race. Suppress God, and what consideration can be alleged to keep young people to their duty or to call them back to it when they have turned aside from the straight path of virtue and are moving downward towards the abysses of vice?

A SACRED AROMA.

"In the second place, not only should religion be taught to children at certain hours, all the rest of the instruction should, as it were, exhale perfume of Christian piety. Where this is not the case, where this sacred aroma does not penetrate and enliven the minds of teachers and pupils, instruction, of whatever kind it may be, will produce but little fruit, but will, on the contrary, be often attended by very grave inconveniences. For almost every science brings with it its own perils which the young cannot escape if their minds and hearts be not held in check by divine restraints. The greatest care must be taken, therefore, that the practise of such essentials as justice and piety be not relegated to a secondary place; that youth, impressed only by what comes under its eyes, should not be allowed to let its powers of virtue grow feeble; that while teachers are laboriously unfolding before their eyes the elements of some tiresome science, the youth should not be permitted to have no care for that true wisdom whose 'beginning is the fear of the Lord,' and to whose precepts they should conform every moment of their lives.

"Let, then, the transmission of the various branches of human knowledge remain conjoined with the culture of the soul. Let every degree of instruction, in whatever line it may be, be penetrated and animated by religion, and let religion so rule by its majesty and sweetness as to leave, as it were, in the soul of the young a stimulus to well-doing.

WHO SHOULD TEACH.

"On the other hand, since it has always been the intention of the Church that all kinds of studies should principally subserve the religious formation of youth, it is necessary not only that this branch of instruction should have its place and that this place should be the principal one, but further, that nobody should exercise such important functions without having been judged fitted therefore by the judgment of the Church and confirmed in his office by religious authority.

"But it is not only in the instruction of childhood that religion claims its rights. Time was when the management of every university, and especially that of Paris, was so intent on subordinating all kinds of instruction to theological science that no one was judged worthy of the highest scientific titles unless he had obtained a degree in theology. Leo X., the restorer of the Augustian era, and after him the other Pontiffs, our predecessors, were determined that the Italian Athenaeum and the other educational establishments, known as universities, at a time when impious wars were being let loose on the Church, should become, as it were, stout citadels where youth should be educated under the conduct and inspiration of Christian wisdom. This system of study which accorded the first place to God and sacred things, has produced no meagre fruit. It insured, at least, that the young thus brought up remained more faithful to their duties.

"These considerations invited us to recall the memory of a very holy man (Ven. Peter Canisius). Let his illustrious example be graven in men's minds and stir up in them that love of wisdom which possessed him, and let this wisdom work unflinchingly for the salvation of men and in defence of the dignity of the Church."

Pope Leo Officiates at His Own Diamond Mass.

Rome, Jan. 1.—The sixtieth anniversary of the Pope's first celebration of mass was observed at the Vatican today. Fully 300 delegates from Catholic societies and parochial committees were admitted to the Sala della Loggia of the Vatican at 8: 30 o'clock this morning, and shortly after that hour His Holiness was carried in on a sedan. The Pope officiated at his own diamond mass, the music being furnished by the choir of the Sistine Chapel. The venerable pontiff then attended a mass of thanksgiving, kneeling on a prix dieu. At the conclusion of the mass, His Holiness, in a strong voice pronounced the papal benediction. He then took his seat on the throne and received the delegations until 1: 30, when he was borne out amid the acclamations of those present.

Rev. Jas. Marquette, S. J.

This illustrious missionary and discoverer of the Mississippi River was born in the year 1637 at Laon, France. He entered the Society of Jesus in 1654, passing the next twelve years studying and teaching in the schools of his order. He came to Canada in 1666, and was sent West to labor under Druillette. After founding Sault St. Marie, he became a missionary of the Ottawas, and resided at Mackinaw. From here, he went to the Illinois Indians. As stated in No. 3 of the Mission Indian, he discovered the great river by following the course of the Wisconsin River until he reached the Mississippi. Returning he landed where now Peoria stands, and stayed for a little while with the Illinois Indians, who at that time lived there. Then he directed his steps again north and stayed near Green Bay. His health was very poor, exposure and privations had completely broken down his strength. Once more he rallied, and being sent to the Kaskaskias by his Superior, he undertook the long journey, arrived March 30th 1675 at the camp of the Indians and gave them his last mission. When he felt, that his strength was failing, he bid adieu to his Indians and accompanied by some of his neophytes, started on his return to Mackinaw, to die there in the midst of his brethren. When coasting along the eastern shore of Lake Michigan, he sank visibly day by day. It was his last journey. The canoe was his bed during the day, the earth, where they landed and where the Indians laid him, his resting place during the night. One morning they were driven back by a storm to the shore, from which they had started. The Indians again laid the venerable missionary upon the earth, death was visible in his face. He died the following night, on May the 19th, 1675. His body was interred by the Indians in the place, where he had died, but was two years later exhumed and brought to Mackinaw, where he was buried in the center of the church. Historians relate that Marquette combined in his life, learning, missionary zeal and great piety.

A Veteran Indian Missionary.

Rt. Rev. Mgr. J. A. Stephan, director of the Bureau of Catholic Indian Missions in Washington, D. C., sailed Oct. 26, for Europe by the Northern German Lloyd steamer Kaiser Wilhelm to strengthen his impaired health by using the Kneipp treatment at Woerishofen, Bavaria.

The prelate veteran in the service of the Church has formerly zealously worked for 17 years as missionary among the Indians. Our Government and Church owe to his energy more than 40 flourishing Indian schools, among them about 35 boarding schools with 2,500 pupils.

The venerable prelate is near eighty and has until lately enjoyed good health combined with a wonderful elasticity of mind. We hope he will soon be able to return to the country in perfect health.

LETTER TO UNCLE TOM.

Thanksgiving Day Sermon. Banning a Place to Cure Coughs.

St. Boniface's Industrial School,
Banning, Cal., Nov. 28, 1897.

Dear Uncle Tom:

It is gratitude that prompts me to write you a few lines telling you that we are all happy and enjoying good health. I hope you are the same. Last Sunday we went to Portrero. Father Galligan said mass, after which we went in procession to the graveyard. After that Father Galligan preaehed a sermon, and one of the Indians by the name of John Lugo interpreted for him in Indian. Rev. Father Galligan came here about two months ago from Chicago. He coughed very much at first when he came here but he got over it and does not cough so much now. Father has two mocking birds in cages and a meadow lark. One of the mocking birds he caught in his room whilst the bird was paying a visit to the other one.—

We go to school regularly every morning at nine o'clock; and after half past eleven we have recreation and play all kinds of games until dinner time. After dinner we all go to work. We stop working at half past four, wash ourselves and get ready for supper; after supper we have recreation again until seven o'clock; we have study class, after which we go to bed. The man who takes care of us is Mr. George Restovich, he is very good and kind to all of us.

Rev. Father Hahn has been here since the school opened in 1890. He has charge of all the things around here.—On Sundays we go out to take a walk.—On Thanksgiving Day we had services at nine o'clock. Father Gailigan sung High Mass and preached a very nice and interesting sermon. In the evening we had an Entertainment but there were not many strangers present. I think my letter is about long enough. I remain as ever your loving nephew

PATRICIO LUGO.

Do not judge the conduct of others, be indulgent. Do not think it enough to be good; you must also be amiable in that energetic and kind manner which we learn from the meek Heart of Jesus. Be pious but let your piety be of the kind which sees duty above mere practices of devotion.

Diocesan News.

Xmas was celebrated everywhere with great and becoming pomp.

The attendance at the Sacraments is spoken of by the Fathers as very satisfactory.

Midnight mass was celebrated in a few places. San Jacinto enjoyed it.

The New Year's edition of the *Tidings* is very creditable. It is neatly got up, and well finished.

Redlands was greatly disappointed on the first Sunday of the year. The Bishop could not come.

The Bishop makes everybody so happy in his visits, that small excuses are made to enjoy his presence.

Fr. McCarthy and Gay took a drive to Redlands a few days ago. Both Rev. gentlemen have nice tastes.

The Redlands' *Citograph* speaks highly of the Xmas number of the Monitor. The Citograph judges right.

The cut of the new Church that *will* be in Pasadena is very neat. God bless and prosper the good work.

The Pastor of Riverside claims that the only damage done was in the lands that are red. Time will tell.

The Pastor of Pomona made San Bernardino and Redlands happy with his bright beaming countenance and cheerful laugh. It did look like the New Year.

Fr. Adam has again an attack of asthma. The Mission Indian is sorry. It loves the kind good Vicar-General, and always feels at home with him.

Father Fitzgerald visited the Mission Indian recently. He says, "the times are good, no better." Not a trace of frost injury in Redlands, but the Father fears for Riverside.

Archbishop Riordan will lecture in Los Angeles on the 19th inst. Hazard's Pavillion is the only place in the city capable of containing the crowd that will come to hear His Grace.

Dr. L. A. Wright, the Indian Agent, came over in the rain from San Jacinto to see the Indians in Portrero, January 7th, and afterwards called at the St. Boniface's Industrial School. As Indian Agent he has also to look after the Indian schools, both public and private. May success crown the laudable and sincere efforts of Dr. Wright.

The Special New Year's Edition of the Redlands *Facts* is something of which editor and people may well be proud. Col. Moore deserves well of Redlands, and should not at least, sustain any financial loss.

A descendant of Martha Washington passes her days in the seculsion of a Catholic convent, in Washington, D. C. She is known as sister Philomena, and is the daughter of Col. Williamson, who married Isabel Butler.

Card of Thanks.

We desire to return our sincere and heartfelt thanks to the many kind and generous friends, who so liberally assisted in making the Christmas season of 1897 one to be remembered, and pray God to bless them with peace, plenty and prosperity during the year 1898.

Sisters of St. Joseph. Rev. B. F. Hahn.
The Children of St. Boniface's Ind. School.
Banning, Cal.. Jan. 1, 1898.

What a revelation of the sincerity of some of our friends, who pretend to be Christians, is found in the will of Henry Morehouse Tabor of New York? He was for years President and Treasurer of the board of Trustees of the First Presbyterian Church, and yet when his will is opened and read, lo and behold! its first pages are a shameful and blasphemous denunciation of all religion, and particularly of christianity. Alas! that religion in any shape or form should be made in this manner a laughing stock for the infidel and scoffer. But, of course, it is only the natural, and necessary outcome of casting aside the divine authority of the Church of Christ.

The Franciscans in California is the title of a work of nearly 500 pages, published by Father Zephyrin Engelhardt, O. S. F., at Harbor Springs, Mich. It has come to us recently, and is spoken of as a complete history of those missions. The typographical work was all done by Indian boys under the good Father's direction. It speaks more that language of the efficiency of our Catholic Indian schools in making the Red man useful for himself and others. In our next edition we will speak of its matter more in detail. Should any one, meanwhile, desire a copy, it can be had of the Holy Childhood Indian School, Harbor Springs, Michigan.

More than 2000 dollars were collected in San Francisco for the Catholic University in Washington. The Catholic University and even more such schools are a necessity. Catholics have 650 academies for girls and young ladies, but only 200 colleges for boys in the United States. Let us work in harmony for the prosperity of Catholic educational institutions.

"Soldiers of the Cross." This is the title of a new work that is being set up in the Mission Indian's office. Its author is the learned and aged Archbishop Salpointe. It treats of the history of the missions in Arizona and New Mexico from 1540 to the present day. "Truth is stronger than fiction" and there are narrations of facts in this wonderful work much more striking and interesting that can be found in any novel, not to speak of their elevating character. The Archbishop speaks with authority, for he himself has labored long and effectively over all the country. For a long time his bed was the hard ground—his roof the heavens—and his protection a hair robe—to keep away the rattle snakes.

Our Right Rev. Bishop advised the clergy of the diocese, to read the Burial Service (after having been recited or sung in Latin) in English, that every one present may understand the beautiful prayers, psalms, antiphons etc., contained in the Roman Ritual. (The Burial Service is read in the vernacular in many other and older dioceses.) His lordship also ordered prayers to be said for rain and indeed rain has come plentifully. The prayers for rain in the Roman Missal are the following:

(1) O God, in Whom we live, move and are, send us a beneficial rain, that being sufficiently helped by the present gifts, we may more confidently long for what is eternal.

(2) Secreta: Be pacified, O Lord, we beseech Thee, by our offerings, and grant us the relief of a timely rain.

(3) Postcommunio: Give us, we beseech Thee, O Lord, a salutary rain, and infuse into the arid face of the earth the heavenly streams.

A few well chosen remarks or an explanation of the Catholic Burial Ceremonies at a funeral may do much good and may remove many erroneous impressions from fair minded non-Catholics. We were lately greatly amused, when the Indians related to us, how the preacher interred a young Indian in the desert. "Father, that way we do not want to be buried," men and women said. The great honor and reverence, which the Church bestows in her ceremonial even on the body of the Christian, is truly consoling to by-standers.

THE MISSION INDIAN.

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The Lenten season begins February the 23d (Ash Wednesday); Palm Sunday will be April the 3d, Easter April the 10th; Ascension May the 19th, Pentecost May the 29th and Corpus Christi June the 9th.

◆

"Give a characteristic quotation from Plato" was the question asked of the young ladies employed at the City Library, Los Angeles. This reminds of a story asked of a little boy in the Sunday school: "How many Gods are there?" "One hundred," replied the boy. "How can you answer so foolishly," the wise instructor retorted, but the second answer came back in the form of a question: "How can you ask so foolishly ? !"

◆

An epitome of the encyclical of Pope Leo XIII. on the occasion of the centennial of the death of the Ven. Peter Canisius is found on pages 1 and 2 of this number. Ven. Peter Canisius was a Jesuit Father and was called by Emperor Ferdinand I. to the university at Vienna (1551). Ven. P. Canisius distinguished himself not only by his zeal in teaching the students but especially by reorganizing the university of Vienna and by publishing a catechism on Catholic doctrine. Assisted by some of his confratres, he preached in Austria, Bavaria and Westphalia with such success, that there was no more room for Prostestantism in those countries. For this reason our Illustrious Pontiff calls him a second St. Boniface. The United States and the whole world needs indeed a third St. Boniface and the Pope's encyclical is paving the path for such a hero.

When the daily press announced that Durrant received Extreme Unction before ascending the scaffold, it again proved, that the reporters and editors of the secular press know very little about Catholic doctrine, in spite of the many instructions received especially at the present time. A pagan once said: "Contra stultitiam dii frustra pugnant." "Against ignorance gods battle in vain." There is quite a consolation in this, when we read and hear so many historical mistakes repeated ad infinitum. Let us put our trust in God, Who at the right moment will come to our assistance.

◆

January the 29th, the feast of St. Francis de Sales, recalls to our memory the activity of the holy Bishop of Geneva in literature. Not only did he write a number of books in behalf of religion, but he may also be considered the first Catholic publisher, as he would write answers to questions brought before him by the Calvinists; then these anwers were rewritten by himself and others, and thus many copies procured, which he would distribute among those who had fallen away from the Church. The result was many conversions. St. Francis de Sales even succeeded in convincing Theodore Beza of his errors. History though says, that Theodore Beza died unconverted, a woman being in the case.

◆

Rev. Father Thomas Ducey of St. Leo's Church, New York City, has in a sensational manner announced the doctrine of Catholic socialism. This doctrine is not new, nor was it announced the first time in New York by Father Ducey. But when the Rev. Father calls upon the rest of the clergy, to join him in his crusade against capital and property holders, it will be well, to remind the public that wheresoever Catholic doctrine is preached, the obligation is inculcated upon the well-to-do Catholics, that the poor and needy have an indirect claim to their riches, and that they, whose God is the money will perish in hell fire. Still one point, one sad fact is to be considered in this matter. Religion is declining not only in the higher classes, but also amongst the poor. To arouse the discontented masses, especially those not guided by sound religious principles, might bring about a revolution, a bloody upheaval and perhaps a reign of terror worse than the present stagnation in business. What is a fire brand in the hands of a fanatic, what is power given to an anarchist, what are weapons in the possession of a frenzied mob! "Father Ducey, you are right; but put on the brakes just a little; make haste slowly!"

◆

The impromptu controversy, given in the last issue of the *Mission Indian*, is one of those discussions, which almost daily occur. No sane man denies, that there can be but one true Church of Christ; very few believe in the doctrine of Martin Luther, that *faith alone* will save us. But the question where to find the true Church, naturally arises. No doubt, many sincere Christians would not care for any dogmatical or disciplinary difference, if they just could be enlightened in their minds and know fully the True Church of God. Yet here other questions loom up: "Are we free and independent in forming our religion? Will God be pleased, if we select from the different denominations, whatever suits us? Is there no obligation on our part, to believe what God has revealed? Will the all-wise, all-holy and just God permit some of his children, to ignore His Church, to follow a false religion or to be infidels and will they anyhow be saved?"

About six years ago, a Catholic father wrote to the Editor of the Mission Indian, asking him to have prayers said for his son. A brief conversation with the young man revealed the fact, that he not only had no faith at all, but moreover thought, that he was in conscience bound to follow his infidel ideas the same way, as a sincere Catholic is bound to follow the precepts of his faith. On another occasion, we were witness, how a good, and highly educated Catholic lady died with a broken heart, surrounded by a number of grown sons, who all had fallen away, believing themselves to be free to choose their own religion. Now, is man truly free to choose his own religion? Will a religion, which we form ourselves, as it were imagine in our minds, believing it to be true—will such a religion save us?

Liberty of conscience is an inalienable right of every one. No man ought to be molested or persecuted on account of his religious belief. It will forever be a disgrace for this free country, that an A. P. A. association was a possibility. But now we speak about the *eternal salvation* of individuals! It belongs to God, to say, how and under what conditions we will be saved! God created us, giving to every one a free will. We may choose, whatsoever religion we like. Still God is free and independent too. He may state the conditions, under which we may attain our salvation and in fact, both in Holy Writ and in Tradition, God has given us plain and unmistakable evidences of His holy will.

Faith is the first necessary condition. We must believe, what God has revealed, and we must believe all and everything and we have no right to refuse faith to any of the truths, which come from God.

From this logically follows, that a religion, which we imagine or invent ourselves—or which is imagined or invented by other mortal beings, cannot—as not coming from God—lay any claim to faith, to divine faith, nor will it save us, although man in his pride may imagine himself to be on a good road to heaven.

We quote here the words of a learned convert, which strikingly illustrate these remarks. He says:

"This is, indeed, a specious proposition; but a fallacy lurks under it. When man was created his reason was then an enlightened reason. Illuminated by the grace of original righteousness, with which his soul was adorned, reason and conscience were safe guides to conduct him in the way of salvation. But by sin this light was miserably darkened, and his reason clouded by ignorance and error. It was not, indeed, entirely extinguished; it still clearly teaches him many great truths, but it is at present so influenced by pride, passion, prejudice, and other corrupt motives, that in many instances it serves only to confirm him in error, by giving an appearance of reason to the suggestion of self-love and passion. This is too commonly the case, even in natural things; but in the supernatural, in things relating to God and eternity, our reason, if left to itself, is miserably blind. To remedy this, God has given us the light of faith as a sure and safe guide to conduct us to salvation, appointing his holy Church the guardian and depository of this heavenly light; consequently, though a man may pretend to act according to reason and conscience, and even flatter himself that he does so, yet reason and conscience, if not enlightened and guided by true faith, can never bring him to salvation.

"Nothing can be more striking than the words of Holy Scripture on this subject. 'There is a way,' says the wise man, 'that seemeth right to a man, but the end thereof lead to death.' (Prov. xiv. 12.) What can be more plain than this, to show that a man may act according to what he thinks the light of reason and conscience, persuaded he is doing right, and yet, in fact, he is only running on in the way to perdition! And do not all those who are seduced by false prophets, and false teachers, think they are in the right way? Is it not under the pretext of acting according to conscience that they are seduced? and yet the mouth of truth itself has declared, that 'if the blind lead the blind, both shall fall into the pit.' (Mat. xv., 14.) In order to show us to what excess of wickedness man may go under the pretence of following his imaginations the same Eternal Truth says to his apostles: 'The hour cometh, that whosoever killeth you will think that he doth God a service;' (John xvi., 2.) but observe what he adds,—'And these things will they do, because they have not known the Father nor me.' (Ib. 3.) Which shows that, if one has not the true knowledge of God and of Jesus Christ, which can be obtained only through true faith in the Church, there is no enormity of which he is not capable while thinking he is acting according to his own imagination. Had we only the light of reason to direct us, we would be justified in following it; but as God has given us an external guide in his holy Church, to assist and correct our blinded reason by the light of faith, our reason alone, unassisted by this guide, can never be sufficient for salvation."

It is evident, the only way to bring together the different denominations, is to unite them on the question of the Church. There are dogmatical and disciplinary differences, on which we will never agree except we all acknowledge the authority of the Church.

George Washington and his brave compatriots suffered, fought and persevered in adversities, to establish *one great Union;* Abraham Lincoln and his followers in the army and in Congress waged the bloody war of four long years, which meant a sacrifice of nearly a million of men, crippled, sick and dead, to keep intact the Union of these United States; why are there so few, brave and bold enough, to proclaim the necessity of all men being united in One Church, instead of having the number of churches multiplied?

It is a very singular fact, that in matters of religion it is more difficult to find willing ears. Still should we shrink from telling the truth?

Look at the teacher of mathematics, when he discovers an error in the calculation of his pupils—does he not correct and condemn it? Is he therefore intolerant?

Look at the musician, the leader of a band, is he intolerant, when he stops some, who are the authors of musical indignities?

Look at a lawyer, who knows the laws! Tell him, that he is wrong, when he quotes a law, which he knows to exist! Will he tolerate such a negation?

Look at the physician! Tell him, that poison will not kill or that there is no sickness, which will bring about death! He will believe you to be crazy.

Every honest man guards the truth with the most zealous care—should we not guard the truths of religion with the same zeal? Should we not jealously guard the truths, which God has revealed — truths upon which depends our whole happiness, here and hereafter?

REVIEW OF CURRENT EVENTS. 1897.

In spite of all newspaper alarm and diplomatic excitement, the year 1897 has been a time of peace for the United States. In March, the Republican party came into full power and although the promised era of prosperity did not yet realize, confidence was restored and the advancement made in the price of wheat somewhat improved the situation of business. Nevertheless we have still to say in the words of ex-president Cleveland: The dullness in business, commerce and manufacture is a condition, not a theory.

President McKinley convened an extra session of the 55th Congress. The Wilson Tariff law was abrogated and the Dingley Tariff Bill enacted. The change has not shown yet any improvement. The President now advocates a reform in the currency question; the green backs shall be withdrawn from circulation etc. It nearly looks as if our politicians interfere too much with the tariff- and money question. The United States produce such an abundance of grain, fruit etc., that it would suffice for the whole world, and still there is want among the laborers, stagnation in business and money instead being invested is stored up by the millions! Are not our politicians, who make and change the laws, greatly responsible?

Evangeline Cisnero is a young Cuban lady of an immoral character. That ought to suffice for decent people to ignore her. Do perhaps our progressive journals desire to embellish their pages with the images of immoral persons?

Dr. Parkhurst is sad. New York went the other way and he was on the wrong side. Dr. Parkhurst does not deserve any pity. Immorality cannot be remedied by immorality.

On the 16th of Nov., the Hawaiian Government put up for public auction some "silver, glass and China ware formerly used in the palace under the monarchy". This about closes out everything upon which the government could, by hook or crook, get its hands. There is nothing left now, but a knot of black hair, once worn by the ex-Queen and a plug-hat and a pair of old shoes once the property of King Kalakana. If there be anything in this world smaller than the Hawaiian Government, it will take a powerful magnifying glass to discern it.

Central and South America had their usual revolutions. As everything is finite in this world, these revolutions ended in the victory of one of the parties. That the tyrant Alfaro in Ecuador gained the victory, committing many outrages, is to be deplored.

Cuba is not yet pacified. Gen. Weyler was called home and Gen. Blanco is commander-in-chief of the Spanish army operating in Cuba. The year 1897 brought sorrow, death and misery into many a family of the chivalrous Spaniards, it was also disastrous to the insurgents and their people. It is a fight for life or death. We do not believe, that the Spanish army achieved anything decisive in the struggle, and after all colonial politics cause an inestimable loss of life and money. This ought to be borne in mind by those, who are loud in clamoring for the annexation of Hawaii and Cuba. "To day to me, to morrow to thee" is an old saying. The United States will be better off without such acquisitions, which bring nothing, but demand a great deal!

Mexico, our neighbor republic, enjoyed profound peace in 1897. A discontented criminal attempted the assassination of President Diaz. He did not succeed and was himself lynched. But the lynchers were promptly arraigned, and sentenced by the judges. No doubt, there is a better order in Mexico than in the United States, where more lynchings and murders take place in one year, that convictions and executions were enacted by the odious Inquisition of Spain during the centuries of its existence (the Netherlands included). Mind well 10,000 murders in one year in the United States!

England has been very quiet last year. Queen Victoria celebrated her jubilee in grand style, but did not give to Ireland home-rule, a government which is now granted to the Cubans. Egypt is almost entirely under England's control; soon China will have to cede a portion too, but East India has been the cause of much care and necessitated great sacrifices. The policy of England and of some other European countries in reference to the Armenian massacres and the war between Turkey and Greece is to be deplored as not worthy a great people.

France did nothing last year. It seems that France as a republic does not command the power and influence, it had under a monarch. The holocaust at the conflagration of the charity bazaar at Paris was something terrible.

Of Italy we can say nothing worth mentioning. The only person there, that interests us, is Pope Leo XIII., because he is the visible head of the Church. As a wise ruler, he has labored incessantly to unite the different elements within the Church. The Benedictines, Franciscans and Carmelites were centralized. The most important enactment of the Supreme Pontiff are his Canisius Encyclical and the decision in reference to the school question in Manitoba. Our kind readers will find an epitome of the encyclical on the first page. As to the Manitoba affair the Pope advises the Catholics, to see that their demands be granted by the authorities of the State, or to build up their own schools.

Russia, the most powerful nation on earth, has persued a quiet and peaceful policy last year, and if it will do so in the future, there will be no war, except that Emperor William makes a bad break.

Germany continued and still continues to seek salvation in a strong army. Emperor William sometimes causes a sensation, but he does not always mean it. His best officers were serving in the Turkish army, they experimented there with great success in the war between Turkey and Greece. Lately the Chinese killed some German missionaries. Emperor William then gave orders to seize some Chinese territory with a harbor (Kiao Chow or perhaps Chow Chow). Everybody in Germany is pleased to have a piece of China. Only a few Social-democrats are not converted yet. And to hold the harbor and the country now occupied by the German forces, a great navy is needed. William wants to have a navy anyhow. Now he will have it. Great is patriotism! But who knows what these colonial possessions will yet cost the nation?

Austria, poor Austria! We cannot enumerate correctly all the nationalities of Austria: There are Germans, Bohemians, Italians, Hungarians, Poles, Slavonians etc. It is said that the Austrian emperor has to know twenty languages! He used to be a great man formerly. The war of 1866 relegated him to a second place and 1871 forced him to form an alliance with his former rival in the supremacy, the German emperor. Emperor Francis Joseph has been a rather weak ruler, in fact, he was undoubtedly ruled himself. The parties to whom he entrusted the fortune of his government have finally landed the empire at an abyss, where there are just two ways, either forward to destruction or backward to a strong central government! There are plenty of learned, good and wise men in Austria's fair empire—may they unite and save the house of Habsburg from desolation. Indeed, the national question is an awfully dangerous thing to deal with!

ORIGINAL SIN.

Our first parents in Paradise, honored and privileged by God as they truly were, answered God's goodness by disobedience and sin. God punished them and their descendants. These truths are at the bottom of the christian religion.

The sin of Adam and Eve is called original sin, the first sin, the beginning of sin, the source and origin of all other sins. The worst of it is, that it has come down upon all mankind and although the descendants of Adam and Eve did not actually commit this sin, still we all have inherited original sin with its dreadful consequences. The doctrine of the existence of original sin in man was assailed by the Pelagians at the time of St. Augustine. This great doctor of the Church particularly explained and defended the christian teaching of original sin. At the present time rationalism attempts to throw overboard this doctrine, and there are also many who call themselves christians, including preachers, who try to explain away the existence of original sin.

The proofs for the existence of original sin are found in Holy Writ, in the teaching of the Church and of the Doctors of the Church; even the teachings of the gentiles and their traditions, as well as a careful consideration of the peculiar and unfortunate condition of God's creatures point unmistakably to some original guilt.

We quote from Holy Writ: "And God seeing that the wickedness of men was great on earth, and that all the thought of their hearts was bent upon evil at all times." Gen. VI, 5. "The imagination and thought of man's heart are prone to evil from their youth." Gen. VIII, 21. "For behold I was conceived in iniquities, and in sins did my mother conceive me." Psalm 1, 7. "Wherefore as by one man sin entered into this world, and by sin death, and so death passed upon all men in whom all have sinned." St. Paul, Rom. V, 12. The sacrifices offered up to God by His command, the belief in a Redeemer and all the teachings of Our Lord presuppose a guilt, which necessitated satisfaction to God and forgiveness.

The Church at all times taught the existence of original sin. The baptism of infants and the prayers, exorcisms and ceremonies of Baptism indicate this constant faith. "Not I," St. Augustine says, "have invented the doctrine of original sin, which Catholics have believed from the beginning." St. Jerome tells us, that the Pelagians did not dare to announce publicly their disbelief in original sin, lest the people would stone them.

The belief in original sin is expressed also in the religions, myths and legends among all nations on earth. The tale about the woman, the serpent, the tree, the forbidden fruit and paradise lost is in different ways related to us. A few instances are given here:

The Egyptians call the first man Osiris, who was born in Nyssa, the paradise. The paradise is located on a steep island, surrounded by a holy river. Paradise abounds in trees, flowers, gardens, fruit etc., its fountains furnishing sweet water. Osiris discovers the grapevine and other fruits, Isis, his sister, wheat and barley. They both built an altar and lived most happy lives. Osiris though desires immortality. He departs from paradise and travels abroad. Finally Typhon, the demon, who is represented in the form of a snake, overcomes and kills Osiris, whereas Isis, his sister, wages war against the serpent. She is represented holding in one hand a serpent and in the other a spear. Her son Horus finally subdues Typhon.

The ancient Greeks and Romans inform us of a golden age in the beginning, when the gods conversed with mankind. Prometheus and his brother Epimetheus are responsible for the loss of these happy times. They were the sons of Japetus, who was cast out of heaven. From them, all human beings descend. Prometheus attempted to steal from the god Zeus his mystery, robbing the holy fire and deceiving him at the sacrifices. As a punishment for this, Prometheus is chained to a rock, where he is tortured by a vulture, born of a monster, Echidna, half woman, half serpent. The god Zeus then created Pandora, the woman, giving her a box, containing all evils. Pandora became the wife of Epimetheus; she opened the mysterious box and the various evils spread all over the earth. But at the bottom of the box the hope remained, that these evils will disappear, when Prometheus will be redeemed.

The Persians believe, that Ormuzd, the good god, created the first man and the first woman. They adored the tree of life and took from its fruit as much as they desired. Then Ahriman, the god of evil, became jealous. He assumed the figure of a serpent and deceived the first parents by giving them fruit to eat. He told them, that he created all things. They believed him, Ahriman became their master and they lost all their happiness.

The books of the Chinese describe the first happiness of mankind and its subsequent loss. Everything grew without cultivation. The animals were grazing in great numbers upon the fields and the birds were plentiful. Man lived in their midst, the universe was one family. Virtue was practiced, everybody was innocent, no bad desires were known. In and Yang, man and woman, lived in undisturbed harmony. This happy state was destroyed, when To-he, the dragon, invented the doctrine of In and Yang (manhood and womanhood). The woman though is the more guilty.

The aborigines of India relate the following: God created man from the slime of the earth, and He was greatly pleased with His work. He placed him in a country filled with good things wherein stood the tree, bearing the fruit of immortality. The inferior gods discovered the tree and ate of its fruit, that they might not die. Seeing this, Ichnieu, the serpent, became angry and infested with her poison the whole earth. The earth thus was corrupted and all human beings would have died, had not the god Schiwa, assuming human nature, eaten up the serpent.

Similar legends are related by nearly every nation on earth. It was this circumstance, which prompted Frederic Schlegel to speak of "a universal sorrow, that sighs for transformation in loving fear." Göthe writes: "If we think ourselves deeply into the misery of our times, it appears to us as if the last day was fast approaching. And the evil increases from generation to generation. It is not enough that we have to suffer from the sins of our forefathers, we also transmit these inherited evils, increased by our own sins, to our descendants." These words express the belief in the existence of original sin, and we find them verified in nature.

Think of the storms and cyclones, of earth quakes and deluges, of lightning, fire and other accidents. Every creature has its enemies, poisonous plants and animals are everywhere. The eagle descends from the hights of the mountains, to rob the lamb and to tear it to pieces, and each animal has its peculiar foe. All passions and vices are symbolized in them: sloth, treachery, brutality, anger, revenge, lust and envy.

Still most of what is evil falls upon man. Disturbances in nature assail us; animals are our sworn enemies. The domestic animals fear us, wild animals thirst for our blood. Man alone, being a spiritual-corporal being, suffers and fully feels the suffering. No other life begins with so much of what is painful, no other being is so helpless after birth. The pagan Roman natural philosopher Plinius writes: "Among all living beings man is the only one, whom nature places naked upon the cold earth, destined to weeping and wailing......... Laughing, oh great gods, will not appear upon the lips of an infant before its fortieth day of existence. Punishments and sufferings are the beginning of the life of man, whose only crime is to be born."..........

In such a way, nature and much less mankind cannot have been made by God. If only wicked people would have to bear the burden of life, then we could explain the cause, their wickedness. But the suffering is upon all men without exception. Affliction and death await alike the infant and the adult, the good and the bad, the guilty and the innocent. Only the Christian belief in some original sin can explain this. St. Augustin says: "The curse of evil is either God's injustice or weakness, or the punishment for an old, original guilt. As God is neither unjust nor weak, we must necessarily believe, than an original sin preceded the punishment."

To the foregoing arguments, we have yet to add the existence of sin and the inclinatfon in the heart of man to what is wrong.

"I see another law in my members fighting against the law of my mind," are the words of St. Paul to the Romans, and there is no one, who could say otherwise. Seneca, the philosopher, declares: "We are wicked, we were wicked and against my will I have to add, we will be wicked."

Why this inclination to evil? Many tried to explain it in some other way, but they failed. There is but one solution. Original sin brought upon mankind all evil. This is the only explanation, satisfying the sense of morality, inherent to the human intellect. "The knot of our life is winding and twisting back into the abyss of original sin; this mystery is clearer and more conceivable to man, than man without this mystery." (Pascual.)

MISCELLANEOUS.

One day Gounod, on entering the room of Rossini, found him thumping the piano with all his might, but drawing the most discordant noise from the instrument. "What in the name of all that is good are you playing!" asked the Frenchman. "I am trying to play that new score of Wagner's," replied the Italian. "But the score is upside down!" "That's true, it was up at first, but couldn't make head or tail of it, so I thought I might succeed in this way!"

About the Moon.

* * * *

The moon, our satellite, is 50 times smaller than the earth, but appears nearly as large as the sun, because it is a great deal nearer. Her light is reflected sunlight. The moon has no atmosphere; if she had a dusky border would be seen around her at an eclipse of the sun, formed by the refractional reflection of sunlight in her air as our twilight; but such is never the case. Neither have clouds ever been detected on the moon, whence it is inferred, that she has no water. If the moon is not full, that part of her, which is not in the light of the sun, is nevertheless visible, because it is illumined by sunlight reflected from the earth. The moon appears larger to us, than she ought to according to her size and distance, which is the effect of irradiation. The moon is about 236 thousand miles away from us.

The Phases of the Moon: The phases of the moon depend on its position towards the sun and earth and any good geography gives an explanation of these phases. At full moon the sun must always stand opposite the moon in such a way, that the earth is between them both, or: when the sun begins to set in the west, the moon must begin to rise in the east at exactly the same time. On the contrary: at new moon the moon stands always on the same side where the sun stands and near him and is seen only in the day time. In this case she stands between the sun and the earth.

Eclipses of the Moon and Sun: If at the time of full moon, sun, earth and moon stand in a straight line, the shade of the earth will fall on the moon and there is an eclipse (from the Greek, failure) of the moon; if at the time of new moon all three stand in a straight line, the moon's shade reaches the earth, and we have an eclipse of the sun. If such a line would connect the center of sun and moon and our habitation place, there is a total eclipse, otherwise a partial one. As moon and earth revolve in an ellipse, they are at times farther or nearer to the celestial body around which they revolve. So f. i. if the moon is nearest to the earth (in perigee, from the Greek), she will totally obstruct the light of the sun, because we are deeper in her conical shade; if she is in "apogee" (likewise from the Greek, farther from the earth), a ring of light will still be seen around the sun, and the eclipse is called circular. Hence an eclipse of the moon can only take place at the time of full moon and an eclipse of the sun only at the time of new moon. When Christ our Lord died there was a total solar eclipse although new moon was not near, and the moon had to make a jump to attain the necessary position. This was an exception from the rule or law of nature, which God wrought to prove the divinity of Christ. Only God can make such exceptions, and we call them miracles. Some hold them impossible, because in the depths of their souls they do not believe in a personal God, the Creator and Ruler of all things. History records too, that a very learned member of the "Areopagus" or Senate and High Tribunal of the famous Greek city Athens, Dionysius "Areopagite," exclaimed at that hour: "Either the universe is going to be destroyed, or the Lord of the world is dying," When later St. Paul preached at Athens the death and divinity of Christ, Dionysius believed, was baptized and became the zealous and holy bishop St. Denis.

The Man in the Moon or the shades on her illumined surface are the shades of deep valleys, and the brighter parts are the elevated portions of her visible hemisphere. The mountains of the moon are comparitively very high, some reach an altitude of 20 thousand feet. They are measured by the shades they cast over the plains at their bases. The telescope shows, that the moon is full of extinct craters, abysses and deep chasms.

W. W.

(To be continued.)

Up to Date Proverbs.

In the multitude of councils there is much wisdom; but in the councils of Uncle Sam there is much boodle and sugar.

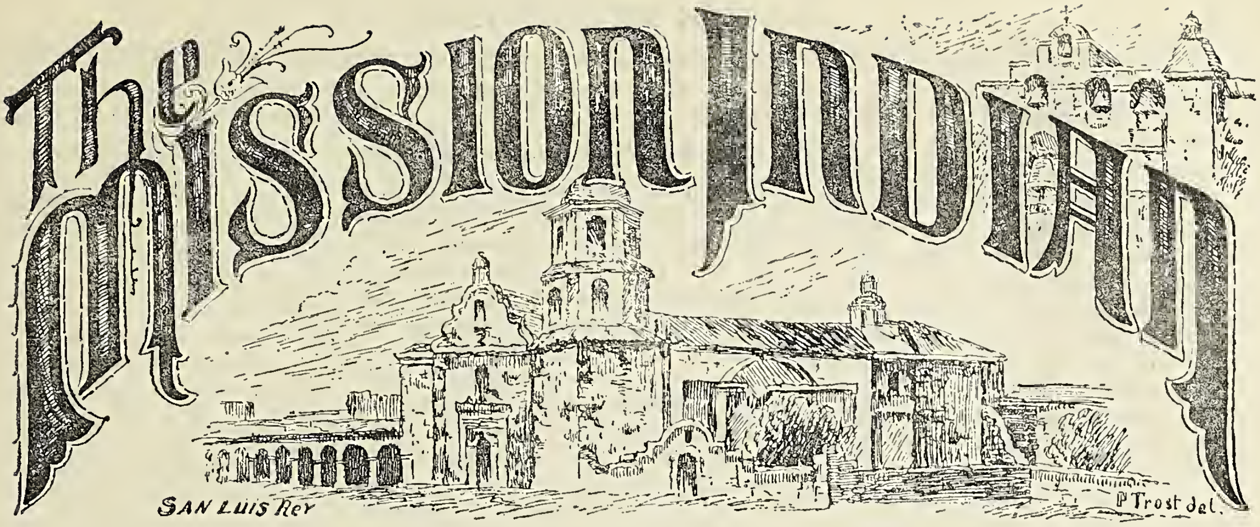
Seest thou a man who is good and who walks circumspectly, behold, he is one of the subscribers of the Mission Indian —just think of it! only fifty cents a year, *in advance*.

In all thy ways, walk prudently and never strike a man when he is down, for behold, he may rise up and kick the "stuffin" out of you.

Bad books lead to hell. If you come across any such works thrust them from you as you would a burning coal.

What an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities!—

A little kindness does away with a great deal of bitterness.



VOL. III. BANNING, CAL., FEBRUARY 15, 1898. NO. 5.

YUMA, TUCSON and SAN XAVIER.

The month of January has been a time of storm, rain, snow and cold. Although the average temperature did not fall below 35 degrees F., nevertheless the inhabitants of Southern California, whose pretty homes are situated between the 34th and 36th degree of latitude, almost in a line with the sultanate of Morocco in Africa, are more sensitive to cold spells, than the hardened people living in the north. Thus it was a cold and windy day, when we boarded the Southern Pacific east bound "overland" on January the 17th. On the train, we unexpectedly met Uucle Tom, who was coughing awfully. As the inner man must be provided for by people who travel, the dinner station Indio was welcomed by every body.

The Hotel Indio is under the management of Mrs. L. Marshal, who assisted by the other members of her esteemed family, knows, how to offer to her patrons besides a first class square meal, all the conveniences and accommodations of city life in the middle of the desert, just 20 feet above sea-level. There are nine cosy cottages near the hotel, offering comfort and ease to visitors, and a great number of sufferers from lung or throat-diseases flock there in winter, to be benefited by the warm, dry atmosphere of Indio.

On boarding the train after the twenty minutes' stop, Mr. Heizman, a prominent business man of Reading, Penn., who desires the California climate to cure his asthma, invited our party to travel in his company in the Pullman sleeping car, which invitation not involving thus any extra charge besides the commodity it afforded, was cheerfully accepted.

The next station arousing interest is Salton with its saltworks, which give employment to many Indians living there. Salton is 263 feet below sea-level, hence many times the overflow of the Colorado and also the floods from the mountains rush into the Salton basin. There was a broad expanse of water to be seen at this time. Large quantities of salt are deposited, from which the industry of man prepares a fine quality of table salt. The temperature was warm (Jan. 17th) and the snow-capped mountains formed a picturesque contrast to the spring time in the desert.

FORT YUMA.

At 5.30 P. M. the popular brakeman announced "Yuma, twenty minutes for supper." Being so near to the Government's Training School on Fort Yuma, this interesting school was next visited. There we again witnessed the excellent order reigning upon the Fort. How melancholy and how sweet do not sound the deep and soft voices of the Yuma Indian pupils, especially when you, as we did, hear them sing at the services.

To teach the Yuma children is a rather hard task and about four years ago, when a part of the Yumas were in revolt, it required all the bravery a human heart is capable of to persevere at the post of duty. The Sisters under the guidance of brave Mother Ambrosia did persevere, although more than once, acts of contrition were made, when the worst was expected. Now everything is quiet. Vincente, the son of old Chief Miguel, died January the 8th and his body was burned by the Yuma Indians two days later. By the way, the parents of Durrant had great trouble in finding a crematory, in order to have the body of their unfortunate son cremated. No doubt, for some consideration this work would have been done first rate in Yuma.

Father Barnabas Held, O. S. B., who was visiting his old-time pupil and friend, Father Schneider, could not resist the curiosity of seeing the cremation of Vincente. But if we are informed correctly, the Indians do not want to have any white people around at such an occasion, hence some fears were entertained for the Father's safety. But the good Father, who was in fiery predicaments before, went, saw and conquered, and reported to the Mission Indian, that after all, it was a sad, dismal affair, not to mention the material loss, the Indians suffered through the ceremony of burning their clothing, bedding etc. together with the corpse.

THE TWO "LIMITED."

Next day, the east-bound "overland" of the S. P. Co. carried us to Tucson. It was a lonesome ride. The Sunset Limited was following the regular train at a short distance, keeping Conductor and Brakeman continually on the look-out, to prevent a rear-collision. There was no accident, as it cannot be denied, that the management of the S. P. R. R. is fine, insuring safety to its patrons. A tunnel of the Santa Fe R. R. was made unsafe by fire and caving in, hence the California Limited was run over the S. P. tracks as far as Deming. A comparison between the two "Limited" could thus be easily made and the Mission Indian, being an impartial judge, rewards the premium to the Sunset Limited of the Southern Pacific Co.

TUCSON.

Tucson was reached at 3 A. M., the train being late. Entering the waiting room at that time, the great number of Mexicans at once inform the traveler, that he is in a frontier city with a mixed population. There they were standing, sitting or lying on the seats. As it was very cold, the majority of the patiently waiting people surrounded the stove, and the floor was bespattered all over with tobacco-juice, which the chewers of the weed seem to enjoy immensely at these small hours of the day. It is a lack of good manners to spit on the floor!

The arrival of the west bound "overland" caused at once an exitus and emptiness in the waiting room and the last persons near the depot were a gentleman with spectacles, who furnished coffee, cheese, bread and sandwiches to the hungry, with a brakeman and a teamster, taking with apparent relish their lunch. "I was looking with a party on board for the old Catholic church here," said the teamster, "but G.... d.... I could not find it!" The others laughed. Then the brakeman suddenly exclaimed, holding a large letter envelope in his hand: "G.. d.., I forgot this." This is modern progress and civilization and indeed a fine morning prayer. In the meantime, a Mexican, lying on the seat, was snoring away his time.

We waited for the dawn, for the coming day. Three hours in a waiting room, are three long, long hours. How long must be the hours for the souls in purgatory, waiting for the dawn, for the eternal light! All the while the pure blue sky with its brilliant heavenly lights was a repast which only the South bestows on its favored inhabitants.

The morning came and also the day, and good use was made of the short sojourn at Tucson. Most of the people, we have met, pronounce the word Tucson as if it were written Tusson. It is a city of about ten thousand inhabitants and located 2400 ft. above the level of the sea. As mentioned in the article on the mission San Xavier del Bac, it was founded after the revolt of the Pimas against their missionaries (about 1751). From a presidio, established by the Spaniards for the protection of the missionaries and the Spanish population it rose gradually to a city. The majority of its houses is built of adobe, or bricks dried in the sun.

There appears to be a lively business going on. The climate is dry, in summer rather warm, but it may be justly recommended as a resort for those who suffer from sickness of the lungs or throat. It is warmer there, than in Banning.

VICARIATE APOSTOLIC of ARIZONA.

Tucson is the seat of the Vicariate Apostolic of Arizona, the present Bishop Right Rev. Monsignor Bourgade, being the first Vicar Apostolic in Arizona. The old cathedral being in a delapidated condition on account of old age, the energetic Bishop succeeded in erecting a new, substantial cathedral, made of stone and brick, which is now in use, but not finished in all its details. What we saw of the Bishop and his good priests gave evidence of apostolic zeal blended with piety, simplicity and sincerity. They take good care not only of the English, but also of the Spanish speaking Catholics.

Sunday, Jan. the 16th, the Bishop had conferred the Sacrament of Holy Orders on Rev. C. Durand, who had said his first mass on Jan. 17th in the Cathedral.

The Sisters of St Joseph have four houses in Tucson, viz.: St. Joseph's Academy, St. Mary's Hospital, St. Agnes' Orphanage and the mission school at San Xavier.

ST. JOSEPH'S ACADEMY.

St. Joseph's Academy is an imposing two story structure, located prominently on an elevated ground. There are sixteen Sisters in the house, most of them teaching either at the Academy or in the parochial schools. There are about 425 children instructed by the good Sisters, 125 at the Academy and more than 300 in the parochial schools. A grand work!

ST. MARY'S HOSPITAL.

St. Mary's Hospital is situated on Mount St. Joseph. Archbishop Salpointe called the Sisters of St. Joseph to Tucson, 30 years ago and he built the first house of the hospital. To defray the expenses, the Venerable Prelate published a very interesting pamphlet on San Xavier Mission and its Church, from the sale of which the hospital building was partly paid for. The St. Agnes' Orphanage is near by. The buildings of this institution were formerly used as a novitiate for the Sisters. There are about 80 patients at the hospital and 20 orphans at the asylum, cared for by fifteen Sisters. Formerly the places, where these institutions are standing, were an immense desert of giant cactus and brush, but under the management of the Sisters these barren lands have been changed into orchards, barley and alfalfa fields and gardens.

The aged Archbishop of Santa Fe, Most Rev. J. B. Salpointe, resides at the orphanage, sharing with the chaplain of the Sisters his modest apartments.

ST. XAVIER'S SCHOOL.

January the 19th, His Grace, the Archbishop, with three priests, went to San Xavier mission to visit the beautiful church, the picture of which our kind readers will find on the cover of this edition. It was a cold, rainy day, and the generosity of the good Archbishop in providing a first class carriage was greatly appreciated. The drive was uninteresting until the mission was reached. The Dixit Dominus, the Magnificat and Ave maris stella, sung by the priests within the carriage pleasantly filled out the time between cheerful conversation. When the white cupolas of the San Xavier's Church loomed up, the attention of every one was attracted to the venerable relic of apostolic zeal and enterprise. As a full description of this pretty church will be given in the Mission Indian later on, we omit it here. The feast of St. Francis Xavier was lately celebrated and the whole edifice was still studded with Chinese lanterns, which were used in illuminating this remarkable spot.

There is a day school for the children of the Papago Indians held in two rooms, which are fitted up for the purpose in the old mission buildings. Two Sisters of St. Joseph are teaching 65 pupils. Also here we witnessed, that the western missions ought to be more liberally helped on the part of our coreligionists, than they at present are. How many a dollar is spent for indifferent purposes; how much good could be done in our home missions! The two Sisters reside in the old mission building and be it said, to the credit of the Papago Indians, that they like and protect the good Sisters, as their Guardian Angels.

The Indians at San Xavier have good lands; we saw most of them under cultivation; two Indians were plowing, each one with a team of oxen on the plow. Mr. Berger, the sub-Agent, does good work there. We also met several Indians hauling fire wood to Tucson. The price of one cord four foot wood of first quality is $4.00. It has to be hauled about nine miles.

Having returned to Tucson, the west bound train had to be boarded again at 2 A. M. What an inconvenient time for weary travelers. A gentleman from Tombstone happened to be on the train. Tombstone is a queer name for a city, but it originated thus: A German prospector, Schiffle, went with two mules and wagon southwards from Tucson. The country at that time was wild and unsafe on account of the Apache Indians. "You will find no gold but your tombstone there," the Tucson people told Schiffle. He nevertheless went, and although at one time nearly perishing, still finally he found gold and "barrels of it." He died in Oregon and was buried at Tombstone, where now yet rich mines are operated.

THE CITY OF YUMA.

It would be wrong to omit a few remarks on the city of Yuma. This old historic city has made remarkable improvements. A great many new houses were erected, more are being built. The construction of irrigation canals will bring many acres of land under cultivation and the healthy condition of business promises a bright future for Yuma.

The Rev. Father Albright is the pastor of the Catholics of Yuma. He is well qualified and successful in his mission.

The electric lights give Yuma the appearance of a modern city in spite of the many adobe-houses. The boats on the Colorado river do a very good business in both directions.

The penitentiary upon the hill near the conflux of the Colorado and Gila river is a strange contrast to the surrounding country. No doubt, the transgressors of the law have to do there an involuntary penance, which at the time when the thermometer rises above 120 degrees F., must be very severe, although justly deserved. It will be a wise step to do voluntary penance in curbing the passions, then no involuntary punishment will follow.

The foregoing notes contain but a few fragments of so much worth seeing which Arizona offers to the investigating visitor. It ought not to be called Arizona, because it is not entirely arid; neither in its products, nor in places of historic interest.—

HOME AGAIN.

NOTES.

The Working Boy is a monthly paper published by Rev. John F. Ford at Newton Highlands, Mass. It is printed at the Working Boys' Home Industrial School, and deserves the patronage of everybody. Does not the Church, in general, take good care of so many of her poor children?

The Seamen's Catholic Institute and Free Reading Room has been opened in San Francisco under the auspices of the Catholic Truth Society and is placed in charge of the Paulist Fathers. This excellent provision for the spiritual and temporal welfare of seamen is a great work.

Diocesan News.

Rev. Father Doyle is again on the sick list.

The Lazarists attend Whittier. They have great influence over the children and do much good.

The people of Azusa show a persevering zeal worthy of every encouragement. Thank God for the zeal.

The *Angeles Monthly*, published at San Francisco, has come to our desk. It is a very creditable publication.

Mrs. Flaherty and her son have gone to Los Angeles from Beaumont. In the climatic scale that is going down.

The new altar in Santa Barbara is a gem—a most beautiful piece of art. It was built by the builder of St. Vincent's altar.

The Catholic Truth Society is making great progress and doing good work in San Bernardino. Father Juan knows how to succeed.

Nothing prettier can anywhere be seen than the new choir-gallery in St. Francis de Sales, Church, Riverside. The church has likewise put in five stained-glass windows.

The constant reports of the activity and development of the school in Pasadena are most refreshing. Let there be light; care for the schools—America's future.

The Feast of the Patron Saint of Riverside was celebrated beautifully on Sunday, 30th ult. Bishop Montgomery preached a most telling sermon on "Devotion to the Saints."

Dr. Luhn and his venerable father, Captain Luhn, are staying in Redlands for the winter. Both present such striking figures that there is no suspicion the Doctor is there for health.

Miss Martha Seaforth, a lady of Pittsburg's young society, has come to join the Ursulines in Redlands. She gives music lessons and is a great favorite, especially with the children.

The Forty Hours' Devotion was held on the 6th inst., at the Sacred Heart Church, East Los Angeles. Father Fisher, of Pomona, preached at mass, the Bishop preached in the evening.

The Old Church of the Plaza has had a most successful Fair. What else could be expected? As far as possible the pastor reproduces at the old adobe the princely hospitality of his hospitable land.

VERY REV. A. J. MEYER, C. M.

Born December 13, 1839.
Died February 12, 1898.

The Very Rev. Father Meyer, whose premature death. we are very sorry to chronicle, was born at Freiburg, Baden, Germany, nearly 59 years ago. When a young man visiting the shrine at Einsiedeln, Switzerland, he, moved by the grace of God, chose the life of a religious and priest as his vocation. He entered the order of the Lazarists, a religious community founded for missionary purposes, by St. Vincent de Paul, and came in the year 1856 to New Orleans, where he completed his higher studies and was raised to the priesthood on May the 30th, 1863.

Father Meyer was appointed president of St. Vincent's College and pastor of St. Vincent's Church, Los Angeles, in the year 1884, and he has labored in this part of Christ's vineyard from 1884 to 1893, when he was called to teach theology in the Diocesan seminary at St. Louis. In 1895, he was again put in his former charge at Los Angeles.

On Friday, Feb. 4th, he was seized with pneumonia, which added to his former trouble, heart disease, caused within a week his death.

Father Meyer was a model priest, burning for the salvation of souls, laboring daily from 14 to 16 hours, always ready when duty called, frugal in his habits, prudent and successful in the administration of his college and parish, never sparing himself, on the contrary utterly disregarding himself and consuming his strength in the service of others.

His confratres in the Lazarist community will miss him, they have lost one of their best men. The diocese of Los Angeles will miss him; he was one of its wisest representatives in the Bishop's council. The Catholics of the City of Los Angeles will feel the absence of the popular, energetic, eloquent pastor of St. Vincent's, and all in all, his death is a loss to religion and to the Church.

He has gone to receive from His God the well merited reward, which is the only happiness a priest may long for after pronouncing at his ordination the great words: "The Lord is the portion of my inheritance and of my cup; it is thou that wilt restore my inheritance to me."

May He Rest in Peace.

AMEN.

THE MISSION INDIAN.

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BANNING, CAL., FEBRUARY 15, 1898.

Washington's birthday, February 22d, is a legal holiday, and will be celebrated at St. Boniface's Industrial School with appropriate exercises.

◆

Franklin's Famous Toast.

Ben Franklin was dining with a small party of distinguished gentlemen, when one of them said : "Here are three nationalities represented ; I am French, and my friend there is English, and Mr. Franklin is an American. Let each propose a toast."

It was agreed to and the Englishman's turn came first. He arose and, in the tone of a Briton bold, said :

"Here's to Great Britain, the sun that gives light to the nations of the earth."

The Frenchman was rather taken back at this, but he proposed : "Here's to France, the moon whose magic rays moves the tides of the world."

Ben then rose, with an air of quaint modesty and said : "Here's to George Washington, the Joshua of America, who commanded the Sun and Moon to stand still—and they stood still.

◆

Hon. Edward Hyatt, Superintendent of Riverside County schools, again invites the teachers, pupils and friends of his district, to celebrate February 22d, Washington's Birthday, as Arbor Day. His suggestions and advices, both instructive and patriotic, bespeak an earnest worker for the educatioa of the young.

◆

There is no use to squander any money in supporting well bodied, healthy Indians. But the sick and aged ought to be provided for. They are not however helped in their misery as their needs require. Uncle Sam, being otherwise so generous to the Indians, ought not to become stingy, forgetting the poor and sick members of the aborigines.

◆

Dr. Brown, a preacher of San Francisco, has made confessions! The Lord save us! We are all the time told by our separated brethren, that we ought not to confess our sins to any man, but to God alone. Why does Dr. Brown make a fool of himself? Consistency, thou art a jewel!

◆

We are informed, that the Board of Trustees of the Los Angeles library did not ask the question : "Give a characteristic quotation of Plato." The item was taken from the Los Angeles Herald. Another proof, that veracity is not a prominent virtue of the daily press. A bad sign of the times.

◆

Do not forget the Indians. Priests who work in the missions of the Indians ought to be liberally assisted. It is not *their* cause, but the cause of the Church. There are many enemies. Be broad-minded and help those who are trying to do good. God will bless you for your charity!

◆

The real gain in aiding the contract schools has been on the part of the Nation and also, on the part of the Indians. The loss will be on the part of the tax-payers, who will have to pay more for the education of the Indians, as the intended abandonment of the Perris school clearly demonstrates. Besides we do not think, that the Government will receive an equivalent for the increased expense, as the Indian children were well provided for during the last eight years. To belittle the work of the Catholic Indian schools and to express satisfaction at their loss, is envy. It is really amusing after all, to behold how Catholicity will make everything sectarian and how a preacher's services are totally non-sectarian! Perhaps after all, it may be true! Is there no more Christianity outside the Catholic Church? That would be too bad!

◆

Congress allowed money for the contract schools. The Hon. Commissioner of Indian Affairs though made this allowance conditional. The contract schools were forbidden to take any pupils, who had frequented a Government's school the year before. Thus all the gain was again on the side of the Government's officials. It was difficult under these circumstances to collect pupils for the contract schools, whereas the teachers of the Government's schools could take and claim what they wanted. As a matter of fact, all the teachers and officials co-operated in keeping and sending the Indian pupils to the Government's schools. Nobody can realize fully the embarrassment of a priest and missionary under these circumstances. It truly sounds funny, to hear the phrase: "No money for sectarian purposes!"

◆

Efforts are being made to abandon the Perris school and to build either in Redlands or Los Angeles a new Government's school, giving accommodation for five hundred Indian pupils. It is stated that the reasons for doing this are : (1) The land appertaining to the Perris school is poor and the water supply insufficient. (2) As the contract schools in Banning and San Diego will not be granted any more Government's aid, the children of these two schools will be transferred to Perris or to any other place, should Congress allow the small sum of $200,000 for the contemplated transfer and building of a new industrial school.

The closing of the Banning and San Diego Indian schools seems to be taken for granted. Why so much haste? Better wait a little while. They will not be closed, if the Catholics will do their duty for the home missions, for the Indians. The priests and Sisters in charge of the Catholic Indians will heroically continue their work, provided the help given them will be in any way proportionate to the requirements. The Catholics in the United States ought to be on the alert, that this freezing out of Catholic Indians schools, which was planned and prosecuted by the ignoble A. P. As. and successfully carried out under the fraudulent cry "No Government's aid for sectarian purposes," will not succeed in destroying our schools.

* * *

Durrant, the convicted slayer of two virtuous girls, called for Rev. Father Lagan of St. Raphael, to assist him at the hour of death and he thus died a Catholic, as far as the outward appearances indicated. Whether this was a genuine conversion or not, is not our business to judge or to decide. But is it not a fact, that many of the criminals before facing death prefer to die Catholics rather than anything else? Many non-Catholics embrace the Catholic religion when death is approching. On the other hand, we never hear of a virtuous and pious Catholic to renounce his religion at the hour of death, although some may do so during their life, when worldly attractions influence them. The word of Melanchton, which he spoke to his aged mother, is true: "It is good to live as a Protestant, but is better to die a Catholic."

* * *

The United States Government has aided the contract schools since the time of President Grant's term. The Government was benefited thereby. The contract schools helped to civilize the Indians and the duty of respecting authority was inculcated upon the minds of the aborigines. This was cheaper than wars and the loss of lives and property. The gain has been all for the people and Government of the United States. The contract schools received but a moderate share of the appropriations for the Indians. The Carlyle school alone necessitated a greater expense to the Government, than all the contract schools combined. Moreover in teaching the Indian pupils, most of the time was anyhow spent for non-sectarian purposes, viz. : reading, writing, working etc. etc. Hardly more than two per cent of the available time were used for the catechism. Truly the gain has been all on the part of the people and Government of the United States.

Would to God, our clergy and laity would take an interest in the work of the Catholic press! We may daily read in the *non-sectarian* press of this country articles against the Catholic Church, about the Pope, or the inquisition and other historical twistings ; as long as we do not all unite and stick together, we shall hang together. No doubt, even non-Catholics concede, that many of our up-to-date papers are unfit to be given into the hands of young people, because they are the causes of lax morals and religious indifference! But what is worse, they run down religion by relating historical misrepresentations and sectarian exaggerations. It is in the hands of the Catholic clergy and laity, to protest against such attacks by aiding the Catholic press. It is an easy matter to criticize, but as long as substantial aid is denied to what is attempted in behalf of our religion, our enemies are justifiied to sneer at everything coming from Catholics. Unity, charity, zeal for the kingdom of God, is what is needed.

When we frankly express our opinion in regard to the use of the words "sectarian" and "non-sectarian," we do not desire to ignore the many friendly and broad-minded encouragements given us by quite a number of the officials of the Government. We shall always gratefully remember our friends and we pray God to bless them with prosperity and happiness for the favors shown to the staff of a Catholic school laboring under many disadvantages.

The statement of a crank in Paris against the Catholic Church, accusing her of instigating the persecution of the Jews, gave matter to the daily press for one day and that is about all it was intended to do. If there would not be any trash on hand, how could the large papers be filled?

DIOCESAN NEWS.

Continued from page 3.

We were happy to meet at Indio Miss Murphey, an invalid from London, Canada, and Mrs. Buckley, the sister of Mrs. Marshal of the Hotel Indio. What a joy to find big hearted people in the barren desert.

Mr. Kolb and family of St. Joseph's parish, Los Angeles, have gone to reside permanently at Redlands. Mr. Kolb is pronounced the best mechanic on the coast, and for taste, his last move shows the most exquisite.

The Mission Indian is neither a prophet nor the son of a prophet, but it spoke rightly of the crowd that would attend Archbishop Riordan's lecture. The Los Angeles Theater was much too small. Mucho, Mucho!!!

The new altar of Redlands, donated by Mrs. Russell of San Francisco in memory of her husband's conversion, is under way. To see it when finished will be a treat to visitors to Redlands: "A thing of beauty is a joy forever."

Father Adam, V. G., returned from Yuma much improved. He stayed over at San Bernardino. Banning and Redlands were disappointed, and so was Riverside on the 30th inst.

There are some changes in the community of the Immaculate Heart. The good Sisters are the pioneers of the parochial schools in the diocese. May God bless their labors undertaken in His honor for the instruction of the young.

Mr. Marshall of Indio is nearly well from his recent accident in Los Angeles. But we are sorry to state, that he has lost his speech. Only the great love and care, which all the members of the Marshal family bestow on him can make up for the loss.

The school opened in Redlands with the significant number of twelve. This week it grew to twenty. The Father is nervous; he says, in a little, there will be a demand for more accommodation than he can afford, and he likes to be obliging in school matters. When you speak of a Catholic school, in beautiful nasal tone, the Father shouts, "Nothing like it." "That's right, Father, The Mission Indian is with you."

The "Forty Hours' Devotion" in Yuma was a great treat. It is marvelous to see what kindness and firmness, as shown by Mother Ambrosia and her faithful band can do in civilizing and Christianizing the savage Indian. The chaplain, Father Schneider, has, by some mysterious move, got the love and reverence of the whole reservation. The Father thoroughly understands the Yuma character, and his careful study of the language gives him advantages that no one else can use.

THE DELUGE.

Holy Writ, in the VII. and VIII. chapter of the first book of Moses:

"In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened; and the rain fell upon the earth forty days and forty nights.....

And the waters prevailed beyond measures upon the earth and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered....

And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated....

And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia. And the waters were going and decreasing until the tenth month; for in the tenth month, the first day of the month, the tops of the mountains appeared. And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven. Which went and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see, if the waters had now ceased upon the face of the earth. But she, not finding where her foot to rest, returned to him into the ark.....

And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood, that the waters were ceased upon the earth.....

And God spoke to Noe: Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.....

And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocaust upon the altar. And the Lord smelled a sweet savour and said: I will no more curse the earth for the sake of man.....

All the days of the earth, seed time and harvest, cold and heat, summer and winter, night and day, shall not cease."

The descendants of Adam and Eve were from the beginning divided into two classes, the children of God and the children of men, or the good and the wicked. By intermarrying the whole human race, with the exception of a few, became wicked. Giants existed, but their thoughts were bent to evil. God was greatly displeased and offended and in His just anger, He sent the deluge to destroy the sinful race of the children of men. Noe and his family were saved in the ark, which they had made and which they entered, when the flood commenced.

The account given of the deluge in the Bible is corroborated by the traditions among all nations and also by the condition of the earth's surface and many striking observations made by science.

The words of Holy Writ are the best and surest proofs of the deluge. The dates are exactly given, the days, months and years are mentioned, and the succession of events is narrated in a such a simple, definite manner, as to convince the reader at once, that an eye witness is speaking. No doubt, Moses, who wrote this part of the Bible, received his knowledge from a grandson of Jacob, the patriarch. It is possible, that Noe spoke to Abraham, Abraham spoke to Isaac and Jacob, and thus the history of the deluge was yet fresh in the memory of Jacob's descendants. Moses was more, over priviledged by God in many ways and when we add to this, that he was inspired when writing the Scriptures, we may safely and without hesitation take the deluge as described in the Bible, as a truthful history.

Traditions relating to the Flood are found among all nations and peoples.

A closed ark or chest, the rescue of a few human beings and animals inclosed in it and its resting upon a mountain, also the sacrifice afterwards and the rainbow are repeated in a manifold way. Coins were made in Phrygia, one side showed the bust of the Emperor, the other an ark, sailing upon the water; a few human beings and two doves, one with a twig in its mouth, were also represented. The Hindoos speak of a pious man, who was saved in a boat with his three sons. The ancient Greeks and Egyptians had legends about great floods, and similar traditions are found amongst the aborigines of the New World, not to mention the nations north and south, east and west in the Old World.

Hence the account given about the deluge in Holy Writ, is confirmed also by the traditions of the Gentiles.

(To be continued.)

Subscribe for the MISSION INDIAN.

REGULATIONS FOR LENT

in the

Diocese of Monterey and Los Angeles.

1898.

Ash Wednesday, the first day of Lent; falls this year on the Twenty-third day of February.

The faithful who are twenty-one years old, and are not exempt on account of infirmity, hard labor, or other grievous cause, are obliged to fast during Lent.

1. All the days of Lent, except Sundays, are fast days of obligation.

2. All persons under twenty-one years or over sixty years of age, those who are engaged in hard labor, the sick and convalescent, and those who cannot fast without injury to their health, are exempt from the obligation of fasting.

3. All those bound to keep the fast shall make but one full meal a day, except on Sundays.

4. The meal permitted on fast days should be taken about noon.

5. A collation is permitted in the evening.

6. When the principal meal cannot be taken conveniently about noon. the order may be inverted, so that the collation may be taken about noon and the dinner in the evening.

7. General usage has made it lawful to take in the morning a cup of coffee, tea or chocolate, with a small piece of bread.

8. Necessity and custom have authorized the use of lard instead of butter in the preparation of all permitted foods.

9. By dispensation the use of flesh-meats is permitted at all meals on Sundays and once a day at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, with the exception of Ember Saturday and the last Saturday of Lent.

10. Persons exempt from the obligation of fasting may partake of flesh meat at all meals on days when the use of meat is permitted at the principal meal.

11. Flesh-meat and fish are not to be used at the same meal during Lent, even on Sundays.

12. The use of butter, cheese, milk and eggs is permitted every day in Lent.

13 By virtue of an Indult granted by the Holy See, March 15, 1895, workingmen and their families are allowed the use of flesh-meat once a day on all the fast and abstinence days throughout the year, with the exception of all Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the Vigil of Christmas. Those who are exempt from the obligation of fasting are permitted to use meat more than once a day on all days except those before mentioned, namely, Friday, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the Vigil of Christmas. Those who avail themselves of this Indult are not permitted to use flesh-meat and fish at the same meal and are earnestly exhorted to perform some other act of mortification, such as abstinence from intoxicating liquors.

14. The Paschal time extends from the first Sunday of Lent until Trinity Sunday, inclusive, during which time all Catholics who have attained the proper age are bound to receive Holy Communion worthily.

15. To afford the faithful opportunities of gaining the grace of the Lenten Season, it is hereby ordered that in addition to the usual Sunday devotions, Lenten exercise be held on two evenings of each week in all the churches of the Diocese to which are attached resident pastors. On one of the evenings an instruction is to be given, on the other, the Stations of the Cross, and permission is hereby given for Benediction of the Blessed Sacrament on both evenings.

16. The faithful are reminded that besides the obligation of fasting imposed by the Church, the Season of Lent should be in a very special manner a time of earnest prayer. of sorrow for sin, of abstention from amusements, which not sinful in themselves are permitted during other portions of the year, and of generous almsgiving of the poor.

17. To comply with the Decree of the Third Plenary Council of Baltimore, a collection will be taken up on the First Sunday of Lent at all the Masses and at Vespers for the Missions among the Indians and negroes

† GEORGE MONTGOMERY,

Bishop of Monterey and Los Angeles.

Mission of San Xavier del Bac

WITH A

Description of its Church.

WRITTEN BY A

Missionary of Arizona.

*

What is the history of this Mission? How old is its church? Who are those who built it? These are questions which many times we have been asked, and which more frequently now, are made by the numerous strangers who do not fail to go to San Xavier del Bac * as soon as they have visited the old Presidio, to-day the growing city of Tucson. In order to satisfy this just desire, we will here briefly state what we have been able to learn, either by tradition or by the few records left in the church, about these questions.

The San Xavier Mission, which is located in the Santa Cruz valley, nine miles south of Tucson, was established by the Jesuit missionaries for the Papago ** Indians towards the end of the seventeenth century.

The Jesuit missionaries who had established several missions in the State of Sinaloa since 1590, reached Sonora—says the author of the *Noticias Estadisticas*, of that province, — on the 13th of March, 1687, having Father Kino as superior. In 1690 four missions had already been established in Sonora, and were visited by the Rev. Juan Maria Salvatierras, who had been sent from Mexico as Visitor-General. During this visit in the new missions, the Rev. Juan Maria Salvatierras and the Rev. Father Kino had the pleasure of seeing many Indians coming from different tribes, and inviting them to go to their rancherias or villages. Some of these Indians, who had come from a distance of over 120 miles — the region where subsequently were established the Missions of Tumacacuri and San Xavier — insisted so earnestly in their demands that the missionaries determined to change their itinerary, and followed them as far as Guevavi, where they founded a mission. *** This is the first misssion which was established in the country now called Arizona.

As for San Xavier, we have not seen any record of its first start as a mission. What we know is that, in 1692, the missionaries were visiting the different tribes of the western part of the country, and that in 1694 they established two missions on the Gila River. But from these facts, can we not infer that the San Xavier mission was already existing, especially when we know, as stated before, that it was the strong wish of the Papago Indians to have missions established in their villages? Moreover, the location which the actually existing church occupies and the rich and extensive valley by which it is surrounded must have attracted at once the attention of the missionaries. We can, then, safely suppose that this mission was established soon after that of Guevavi, if not at the same time. Nevertheless, San Xavier had no resident priest for several years after its establishment, and was only attended from Guevavi. The first church built at San Xavier, as we have been told by an old Indian, and as can be easily supposed, was a small and modest adobe building, the most easily erected to meet the wants of the new mission. The fragments of records we have found in the church give us an idea of the population that lived in the vicinity, by the number of baptisms which were yearly administered from 1720 to 1767. This population must have been considerable. We find in the same books that twentytwo Jesuit missionaries successively administered at San Xavier between the dates mentioned, the last of which was that of their expulsion by the Spanish government. The missions they had established during their stay in the province of Sonora were twenty-nine in number, consisting of seventy-three Indian pueblos, as is stated in the *Rudo Ensayo*, a geographical description of Sonora, written in 1762 by one of the Jesuit Fathers. According to the opinion of the author of the *Noticias Estadisticas*, already mentioned, the Mission of San Xavier was one of the most flourishing in Sonora under the care of the Jesuits, and the loss of these missionaries could not but affect it very seriously, as well as all the others.

In the same year, 1767, the Marquis de Croix, Viceroy of Mexico, made an application to the Guardian of the Franciscan college of Santa Cruz de Queretaro, Mexico, requesting him on the part of King Charles III., to send fourteen, or at least twelve priests of his order to take charge of the missions of Sonora. The petition was granted, and on the 27th of March, 1768, after a long and painful voyage, the fourteen missionaries asked for landed at Guaymas. Soon after, they proceeded to San Miguel de Horcacitas, where they fixed the headquarters of their labors. Amongst the number of missions that were considered important enough to require the presence of a priest was San Xavier, to which was assigned one of the new missionaries, the Rev. Francisco Garcez. We must here call to the mind of the reader that the different missions had passed through many trials from their establishment to the time the Jesuit Fathers were compelled to abandon them. The most severe of all was a revolt of the Pimas and Ceris, which broke out in 1751, and lasted over two years, causing the death of several missionaries and obliging the others to temporarily leave their missions until better times should come. This revolt subsided in 1754, as is shown by the following note extracted from the records of Tubac:

> "On the 21st of November, 1751, all this Pima nation rebelled and deprived this mission of its spiritual minister until now, 1754, in which year the Indians have returned to their pueblo, meaning, as they say, to live peaceably. And for the authenticity of this writing, I sign it. FRANCISCO PANER."

The priest who wrote this note was then alone in the missions of the northern part of the province, as we see by the different visits he made at that time, from Tubac to San Xavier and Tucson. The baptisms he administered the same year in these missions are, for Tubac, 49; for Tucson 50; and for San Xavier, 43.

The revolt alluded to had been instigated, says the author of the *Rudo Ensayo*, by a certain Luis, from Saric (Sonora) who pretended to be a wizard, and made the Indians consider as advantageous to them what he intended for his own benefit.

The missions which had escaped going to complete ruin during this revolt, were hardly started again when the Jesuits were expelled. No wonder that Father Garcez found San Xavier in a pitiable condition. This mission, says A. Velasco, in his *Noticias Estadisticas*, was very poor when the missionary took possession of it. It was lacking the means necessary not only to support a priest, but even to furnish the most essential things for the worthy celebration of the sacred mysteries. But these difficulties were not enough to deter the new Apostle from his undertaking. As he aimed only at the spiritual welfare of the Indians, he thought but very little of his personal comfort. His zeal won the admiration of the Indians as they saw him accommodating himself to their barbarous customs. His bed was the bare ground, and for covering he had nothing but his habit. His food was that of the Indians, as he had no purveyor but Providence alone. His breakfast consisted of a cup of atole (corn mush). Instead of bread, tortillas (pancakes); and some dish of wild plants such as quelites, sow-thistle, and occasionally roasted corn, made up his whole fare. He never used tobacco in any shape, but carried it always with him in order to gratify the Indians.[*] Such a mortified way of living was evidently imposed upon him originally by circumstances; but what is worthy of admiration is that Father Garcez did not improve it, even afterwards, when things were better regulated and when a certain amount of provisions was regularly furnished by the government to the missionaries. All he could get in the way of sugar, chocolate and other supplies, was carefully stored and kept for the purpose of gratifying his Indians. These articles were partly issued to them as delicacies, and partly sold in order to get money wherewith to purchase agricultural implements. By this liberality he won completely the affection and the respect of the Indians. During his stay at San Xavier, that is to say from 1768 to 1778, this zealous missionary visited several times all the Indian tribes of Arizona, and prepared almost all of them to receive missionaries, had these been sent to them. But owing to a want of material resources, or rather to a lack of energy on the part of the military authorities, two new missions only could be established during his life and under his leadership. These are the Immaculate Conception and St. Peter and St. Paul, which were opened in March, 1778, on the Colorado river.

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* The word Bac, in the language of the Aborigines, means a place where there is water.

** Papago, according to the explanation given to us by one of the Indians of San Xavier, means "hair cut," the sign by which, formerly, those converted to the faith were distinguished.

*** This mission, now abandoned, was located in the southern part of Arizona, near the frontier of Sonora.

That the Papago Indians must have been greatly benefited by the presence of such a man of God amongst them for the period of ten years, nobody will doubt. As we see in the *Corona Serafica*, the Franciscans, as the Jesuits, their predecessors in the missions, were all zealous men—men who worked faithfully in the duties of their vocation, and who succeeded, by hard labor and privations, not only to teach the Indians the way of salvation, but also how to pass from the miserable condition in which they had been found to the state of a civilized life. Another proof of the success these missionaries had at San Xavier is the church they have left in that Mission, which church, though greatly injured by the time which has elapsed since its erection, is yet, however, a monument attracting the attention of every stranger coming to Arizona.

The date, 1797, which is seen on one of the doors of this church, is, according to the tradition, the date of the monument's completion, the building of which had required fourteen years. This is confirmed by the testimony of a few persons whom we have seen since we have been living in Arizona, and who assert that they assisted at the dedication of the church.

To be Continued.

About the Moon.

(Continued.)

Revolutions of the Moon. The moon shows us always the same face or hemisphere, nevertheless she revolves around her axis, only that this latter revolution coincides with her revolution around the earth; when the moon has performed her circle around the earth once within nearly a month, she has also rotated once around her axis. A study of the figures in a geography, representing the moon's revolution around the earth, will indicate, that the moon's half, directed towards the earth or sun, stands in an opposite direction after she has made half her path, and the end of it in the same direction as the beginning. Consequently she has rotated once around her axis within that time. At times the moon will permit us to see a little of the western and at other times a little of the eastern part of her averted hemisphere, because in her motion she wabbles like a spinning top, when it begins to slacken its speed of rotation [the earth does so too; the action of the forces of attraction and propulsion is the cause of it]. Sometimes we may also see over her north and south pole, because like the earth she is inclined to the eliptic. Although the moon is but 50 times smaller than the earth, she is though 80 times lighter, because the earth is much denser than the moon and hence heavier. For this reason it exercises so much power over the moon, as to force it around its own path around the sun. Nevertheless the moon exercises some power over the earth too, and the earth moves in some way also around the moon. Their common center of mutual revolution lies within the earth, not in its center, but nearer to the surface. The path of both around the sun is in consequence not an *even* eliptical line, but a slightly serpentine one, and that of the moon more so than that of the earth.

The Tides. By her attractive influence the moon causes also the tides, or the periodical rising and falling of the sea. It is known, that the waters of the ocean at a given place rise to a certain height, more or less according to the influence of other causes besides the moon, and after attaining this height fall back again gradually to rise anew. This motion of the waters is continued from place to place over the whole globe and accompanies the apparent diurnal motion of the moon. The tides occur somewhat later every time than they should, because it takes the heavy water a little more time to move or to remove than it would take a fog or airy substance. The tides are highest—"spring tides"—when the sun stands in the same direction as the moon and co-operates with her. If the sun acts on the earth in a right angle to the attraction of the moon the tides are lowest. If the sun stands in a direction opposite to that of the moon, the tides are also higher, because either of them exercises its influence without hinderance.

Influence of the Light of the Moon. We all know, what influence the light of the sun has on vegetation. Also smaller lights have some influence of this kind. It is not without foundation then, if some people believe, that the hair of the head grows better when it is cut after new moon or when the moon is half. It is said too, that the weather of the time when the moon is about half illumined will mostly continue so until she is full, and changes of the weather easily occur after full moon. Some lower animal appetites of man are more aroused, when the moon is about half or fully illumined, especially when this happens at a time, when the sun begins to climb higher, in the beginning of January or at the end of March, because also the sun exercises such influences over our body. When the light of reason and the light of grace get thus darkened by unruly passions, good Christians will pray, that their souls be not defiled and overruled by brute appetites, heathens will yield and become more selfish and unfit for the kingdom of heaven.

W. W.

A Difficult Problem in Figures.

Man at telephone (trying to find out who has rung the bell): "Are you thirty-seven?"

Young lady (at the other end, indignantly): "No! you horrid thing; I am only seventeen!"

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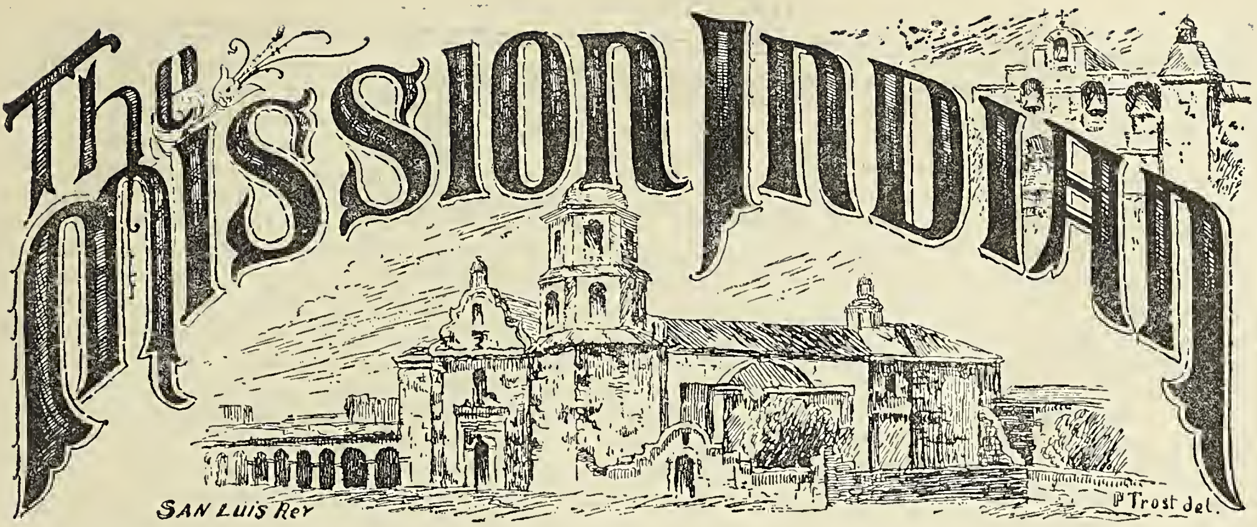
[*] These details about F. Garcez are extracted from the *Corona Secrafica del Colegio de Santa Cruz de Queretaro*—a work which was published in Mexico, 1792, and which gives the history of the missions of Sonora during the administration of the Franciscan Fathers.

The Mission Indian



VOL. III. BANNING, CAL., MARCH 15, 1898. NO. 6.

Pastoral Letter to the Clergy & Laity of the Diocese of Monterey & Los Angeles.

DEARLY BELOVED BRETHREN:

In the spirit of the Church in general and particularly in that of the Third Plenary Council of Baltimore, as well as of a letter of our Holy Father to the Bishops of the U. S. in 1895, I deem it opportune to address you during the holy season of Lent on the subject of Temperance. In her general discipline, through instructions given by her clergy and especially through the Sacrament of Penance, our Holy Mother, the Church, constantly admonishes her children concerning the duty of sobriety and temperance. But the Bishops of the Third Plenary Council of Baltimore, gathered from all parts of the country, thought proper to speak to us in a special manner upon one particular class of dangers to which our people here are exposed: that of the saloon and the drinking habit contracted therein. And in the letter referred to, our Holy Father, granting to workingmen and their families a modification of the Lenten fast, urged upon those who should avail themselves of the dispensation, the practice of some other mortification, and strongly recommended abstinence from intoxicating drink, as a fitting substitute.

These facts, showing the mind ot the Church, and Lent being a time when true Catholics are especially disposed to listen to the advice of their pastors, addressed to them in the name and in the charity of Christ, I have thought it proper to write you briefly, but earnestly, concerning the dangers which the Council mentioned, refers to.

To arouse thoughtful and Christian people to a realization of these dangers it is not necessary to assail in harsh terms the liquor traffic, or those engaged in the business: they need only be asked to seriously observe what they may see daily passing around them. They must recognize and feel that the present system of the liquor traffic and the habit of drinking and treating in saloons are causes of untold sin and misery.

It is wrong to charge all the evils of society to any one cause, for we know that many causes are at work to disturb the peace and happiness of men; but it is true to say that there is hardly any other one agency of evil so fraught with ruin to body and soul as that of drunkenness, and that most of that drunkenness is due directly or indirectly to the habits contracted in the saloon. The most effective way of closing the saloon and cutting off these habits is to refuse it our patronage. In itself and considered in the abstract, there is no moral wrong in the manufacture, the use or the sale of intoxicating liquors, but when their sale, use or manufacture become, by surrounding circumstances, a menace to the health, the peace and comfort of the individual or the family, then it seems to me every man ought to be willing to condemn it, at least by his own practice. And though there are individuals personally strong enough to resist temptations which cause the ruin of so many others, and though it might be an infringement of their personal liberty to force them in the matter, still, it seems to be a case where Christian people at least, ought to make the sacrifice voluntarily for the good of their weaker brethren.

The little inconvenience that would result from discouraging by word and act the habits contracted in the saloon, would surely find ample compensation in the knowledge that we had contributed something, to the preservation or rescue of our fellowmen from the evils that drunkenness produces.

If there were a concert of action along these lines on the part of temperate men all over the country their influence upon legislature would be such that safeguards would be thrown around the sale of liquor such as to diminish very greatly the abuses that now disgrace our civilization. The sale of liquor needs not be prohibited, but it ought to be regulated and controlled by law in a manner that would secure the best interest of all, compatible with personal liberty.

Mr. Gladstone has said: "Make it difficult for a man to do wrong and you help him to not do wrong." We need just such legislature on the liquor traffic —and the temperate man can affect it.

The power of the Church is a moral power: the power of persuasion and the power of grace.

She appeals to the intelligence, the heart and the conscience of her children. She warns us of our inherent weakness; she shows us what is good for us and what is hurtful, and by her system of sacramental grace and the grace of prayer and good works, she furnishes us the supernatural helps to do the good and avoid the evil, if we but listen with docility to her voice.

The Bishops of the English speaking world assembled in national council in England, Scotland, Ireland, Australia and America have declared that drunkenness is one of the great sins of the century, and the Holy Father has approved and blessed, in a very special manner, their efforts to stay its ravages. When we can so easily verify the truth of their words in what we see happening daily around us we ought to be willing as dutiful children of the Church, to co-operate with them even at a little sacrifice. Though, owing to our numbers in this country, we cannot be charged as responsible for lax legislation on the liquor traffic, let us throw the weight of whatever influence we have into the moulding of a better public opinion in a matter that so effects us all for time and eternity.

I cannot close this letter to you in a manner more appropriate than by quoting the words of the Council itself, on the sanctification of the Sundays, wherein the Bishops disclosed their minds on the subject of saloons: "There is one way of profaning the Lord's Day which is so prolific of evil results, that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the Day of the Lord into a day of dissipation, to use it as an occasion for breeding intemperance. Whilst we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we emplore all Catholics for the love of God and country never to take part in such Sunday traffic, nor to patronize nor countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living."—Third Plenary Council of Baltimore, p. XCIII.

Yours truly in Christ,
† GEO. MONTGOMERY,
BISHOP OF MONTEREY AND LOS ANGELES.

BIBLIOGRAPHY.

We have the pleasure to acknowledge receipt of a new publication, "The Little Month of St. Joseph," published by the Brothers of Charity, of the Home of the Angel Guardian, which institution, as you know, has been founded for the benefit of the poor and abandoned children.

This little work, is an illustrated book of 70 pages, which contains: The exercises for each day of the month of March, followed by an example, showing the special favors granted to those who have recourse to this great saint—a Novena to St. Joseph—The Seven Dolors and Seven Joys of St. Joseph, which the Popes Pius IX. and Leo XIII. have enriched by so numerous indulgences. Devotion to the Cord of St. Joseph; and a number of indulgenced prayers, relating to St, Joseph's devotion.

The price of this little book is only 10 cents a copy by mail.

We can but encourage our readers to procure this little book, which is approved by His Lordship Archbishop Williams. It will prove useful to them and at the same time greatly assist these good brothers, who devote themselves, with so much zeal to the education of these poor children, who would otherwise be cast into one of those many Godless Institutions where they would remain ignorant of their God and their religion.

Those who wish to procure this publication have only to address themselves to Brother Jude, No. 85 Vernou St., Boston, Mass.

Mistakes.

If a man never makes mistakes, he never makes anything else.—Chicago News.

About the Planets.

(Concluded.)

Mercury. The smallest of the planets, if we except the Asteroids, and the nearest to the sun is Mercury. Its mean distance from the sun is 35,000,000 miles, and its largest diameter is about 2,962 miles [the earth is about 92,800,000 miles from the sun and has a diameter of 8,000 miles]. Its revolution around the sun takes about 88 days and its axial rotation takes place within about the same time as that of the earth. It has a dense atmosphere and is the only planet, whose light twinkles. Because it is comparatively so near the sun, it can be seen only a little after sunset or before sunrise in the sun's neighborhood.

Venus. The second planet, Venus, has about the size of our earth, a little smaller, and is nearest to us of the larger planets, its distance from the earth being only about 25,000,000 of miles; hence its brightness. Its axial rotation is presumably nearly the same as that of the earth. It is a part of the year "morning star," the other part "evening star."

Mars is smaller than the earth and Venus, has nearly the same axial rotation and is about as far again from us as Venus. It shines with a red light. Sometimes we read in newspapers, that it may be inhabited and that land and water were distinguished on it. Such a belief has no good foundation. It is true, that by some astronomers the color of this planet is attributed to a redish soil, and that it looks sometimes, as if its surface was divided into land and very large lakes—still the changes of its surface are so rapid and numerous, that nothing can be ascertained. Mars has two moons.

The Asteroids, which now follow in the order of distance from the sun, are believed by some to be fragments of a destroyed larger planet, while other astronomers hold that they were evolved from the chaos as such originally. So far over 200 of them have been discovered and some are very small (even of 17 miles diameter).

Jupiter is the giant planet of our system, with a volumn of about 1,300 times that of the earth. Hence although in average nearly 400,000,000 of miles away from us, it rivals Venus in brightness; and this immense mass revolves around its axis within not quite 10 hours. Jupiter seems to have some light of its own, because it looks brighter nearer the center, and there seems to be a dense and dark atmosphere around it. Jupiter has four moons.—Next follows:

Saturn with eight moons and a double ring around its equator. This ring revolves with the planet around its axis and is believed by some to consist of a large number of very small satellites. The velocity of axis rotation seems to be as great with this planet as with Jupiter. Saturn is next in size to Jupiter.

Uranus and Neptune are also very large in size, about 4 times the diameter of our globe. Nothing is known about their axial rotation, and Uranus is very faint, while Neptune cannot be seen with the naked eye. Uranus has four moons and Neptune one. Of course, the farther the planets are from the sun, the larger are the orbits they describe around him, and the longer it takes them to make their journey. Neptune is the farthest planet known of our system, in avarage about 2,775,000,000 of miles away from the sun, and it travels once around the sun in 165 years approximately. Besides the planets different comets belong to our solar system, and on these we shall treat next time.

W. W.

A VALUABLE SECRET.

It is related of Franklin, that from the window of his office in Philadelphia he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy spirits. "It's no secret, doctor," the man replied. "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome, and then tea is sure to be ready; and as we chat in the evening, I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word or give an unkind look to anybody." And Franklin adds: "What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over cost nothing, and go far toward making home happy and peaceful."

DIOCESAN NEWS.

The Vicar General attends to the Spanish at the old church every Wednesday evening.

Mrs. Puzey of Ontario donated some orange trees to St. Boniface's last autumn. They are all growing.

John Davenport of Colton secured the position of clerk at the cement works of Colton. He is a deserving, reliable young man.

The Bishop was in Redland's on the 2 inst. He gave a most powerful exhortation for the practice of fast. As usual the church was packed.

Pomona is going to have a parochial school. A charming location is already in sight. There is no danger of failure; it is the true work of God.

The Lenten services at the Catholic churches of Los Angeles offer to the faithful a great variety of discourses and pious exercises. It is Lent truly.

Says one of the Colton orange venders: "Twenty Five cents, basket and all; if you do not want to buy, at least look at them."

If must be a very gloomy day, when Mr. Fitzgerald, the popular conductor's face does not beam with cheerfulness, when on duty on the Redland's local.

There is a big sign "Slow" at the curve of the S. P. tracks near Beaumont. In spite of this the "special" from Indio collided with an engine. Look out, boys. Those who were flying over the seats inside the car may tell on you.

Mr. Hosp of Riverside planted trees and shrubs around the church and school in Redlands. Mr. Hosp is a first class gardener. It is difficult to say, who has the nicest tastes after so many improvements.

Mr. Charles Ross enjoyed a well-merited vacation after the rush, when the Santa Fe trains ran on the S. P. line. As long as Mr. Ross examines the wheels at Colton, there will be no hot boxes within the next two hundred miles. He has a splendid record.

"A good man gone;"—"a decided loss to religion," — "a gentleman, — an educator, — a priest, — a true religious" — these are the beautiful tributes laid upon the grave of the late Father Meyer by the Los Angeles people. These epitaphs speak louder than the language of a Demosthenes.

Father Barnabas Held, O. S. B., of Spokane, Washington, has returned to Mount Angel, Oregon, after visiting his friend, Father Schneider of Yuma. Father Held is a most accomplished man, and a most genial companion.

Mr. J. C. Hannon was in Beaumont lately. Mr. Hannon is a staunch Catholic, and a great favorite everywhere. He is in its best sense "a boy of the olden times" THE MISSION INDIAN missed his visit this trip.

Hon. Bourke Cockran spoke some time ago in the Boston Theater, to an immense audience, in aid of the Working Boys' Home, Newton Highlands, Mass. The "Tammany Tiger" must have a charitable heart after all.

Very Rev. Father Linn is the successor of Father Meyer as president of St. Vincent's College and pastor of St. Vincent's Church. The good Lazarist Fathers are still lamenting their great loss in the death of their former Superior. Still the work must go on and Father Linn is well qualified for his responsible position. May St. Vincent's continue to prosper — and may Father Linn's term be blessed with success. Ad multos annos, dear Father.

Mr. R. Marshall of Indio died March 5th at the Marshall residence in Los Angeles. The obsequies were held at St. Joseph's Church, Rev. B. Florian Hahn officiating, after which the interment took place in Calvary Cemetery. Mr. Marshal bore his great sufferings with admirable patience. The members of his family in an edifying manner did all in their power to alleviate his pain. They have the consolation that their father died well provided for the hour of death. No doubt, there is nothing greater than charity. May he rest in peace.

Benedicta Palomares, who died last month at Pomona, was the daughter of the late Thomas Palomares. The name Palomares is affiliated with one of the oldest Spanish families, in whose home the priests in by-gone days would say mass (in the private chapel). When St. Joseph's at Pomona was founded, the Palomares family supplied the church with chalice, candlesticks, vestments and other religious articles. Benedicta was a lovely and virtuous young lady. Carefully and in time she prepared for the end of her life by receiving the Sacraments and after bidding "Good Bye" to all the loved ones in the family, she passed away painlessly and peacefully. May she rest in peace.

NEWS FROM THE INDIAN RESERVATIONS.

CAHUILLA VALLEY.

Pedro Torte, 12 years, Carolina Casero, 19 years, and Crescentia Casero, 40 years of age, are very sick. They are at the same time poor and destitute.

Cahuilla Valley Church, Santa Maria de Nieve, is exactly 3,635 feet above the level of the sea. There were 15 inches of snow in Cahuilla during the month of January.

Dominguez, a very intelligent Indian, working at Redlands, came to visit his relations in Cahuilla. He is a subscriber to THE MISSION INDIAN. No doubt, not all the labor for civilizing the Indians is lost.

AGUA CALIENTE.

The Indians have plowed nearly all their lands and a good year is expected.

Base ball games between the boys at Agua Caliente versus San Issidro are just now the fashion. Agua Caliente is the victorious party. Now San Issidro boys, Francisco, Conrado, Alfredo, Raymundo, Nicholas, etc., etc., wake up.

Valentino Mecha Burnt to Death.

AGUA CALIENTE, CAL., MARCH 6, 1898.

Rev. Father Florian Hahn, C. P. P. S.,
Banning, Calif.

DEAR FATHER:

I am going to write you these few lines to let you know of an accident that happened March 4th at La Puerta Cruz, a few miles from this reservation. An old man named Valentino Mecha, got burnt Thursday night. His house burnt down and they found him lying in one corner where his body was burnt. We saw only the bones of his head and a little flesh on his side; all his breast was gone and his both feet and hands. We picked him up and laid him in a house, where we prayed for his soul and he lay there all night. Next morning the Indian Agent saw him and was glad to see that he was laid down, that he may see him. Yesterday he was welcome in our church. All the people saw the remains and we buried him here on the graveyard, for his wife and daughter are buried here. The captain and the policeman wanted to bring him the same day here, but I told them that I thought it was better for them to leave him right there in the house; and to send for the Indian Agent. They said it was all right. So the Jose Mecha went after him and he came yesterday and he was glad and said that it was a good mind of what I said, for it would not be fair to take and bury him the same day because it was something very serious. The Indian Agent said he was going to write to Washington about the accident, for it is such an awful accident that ever happened around here, and it is the first one. Two houses burnt down and the old man in it and all the things that were inside; four persons escaped, running out; the old man being blind and deaf was left in and burnt to death. The Indian Agent will be here March 9, 1898. This is all. Pray for me, Father.

Yours sincerely

AMBROSIO ORTEGO.

THE MISSION INDIAN.

PUBLISHED MONTHLY BY B. FLORIAN HAHN, C. P.P. S.

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BANNING, CAL., MARCH 15, 1898.

Palm Sunday will be on April the 3d and Easter Sunday on April the 10th.

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Christians who pray and pray frequently are the ones, who are qualified to speak on the efficacy of prayer. Less talk and more prayer —practical Christianity is the thing needed.

◆

We request our kind readers to report any irregularity in receiving this paper to the office of the Mission Indian. When address is to be changed, kindly advise us of it giving *the old and the new address*.

The collection for the Negro and Indian missions in the United States amounted last year to $67,477. In the diocese of Monterey and Los Angeles 200 dollars were collected for this purpose. The amount was divided between 9 archdioceses and 35 dioceses. More aid is needed apparently.

◆

Whether Durrant was sincere or not, does not disprove the fact, that many Protestants become Catholics at the hour of death, whereas no case is known of a practical Catholic changing his religion at that important time. It is good to live as a Protestant, but it is better to die as a Catholic. (Melanchton). This is the testimony of the human heart, which cannot deceive.

◆

Should there be war between the United States and Spain, religion would not cut any figure. Catholic France has waged war against Spain—Italy—Austria and Catholic Germany and vice versa. The cruel record is not exactly a commendable one. After all, what is war? Barbarianism! But for us the duty of the hour is and will be: "Loyalty to God and loyalty to the Star Spangled Banner."

The attention of the kind reader is called to the article on the Mission of San Xavier. It is a piece of valuable history. The Missionary of Arizona, who wrote it, is the Most Rev. J. B. Salpointe, who as priest and as the first Vicar Apostolic of Arizona braved for nearly thirty years the fatiguing labor and dangers of traveling through the vast Territory.

◆

The Franciscan Father Zephyrin Engelhardt publishes at Harbor Springs, Mich., a monthly paper in the Ottowa language. The name of the publication is "Anishinabe Enamiad." Price 25 cts. a year. The Rev. Father and his paper was made the subject of criticism in the *Red Man* of Capt. Pratt, Carlisle, Pa. To this an answer is given in the March number of the *Anishinabe Enamiad*. Capt. Pratt calls the Catholics Papists! A fine specimen of a *non-sectarian* official!

◆

The destruction of the battleship *Maine* in the harbor of Havana is a calamity to the United States, too sad to be expressed in a few words. Still there is one lesson which will never be forgotten: If such powerful war-vessels are liable to be annihilated in the twinkle of an eye, their efficiency is not as great as expected and smaller ships would be of more avail. In case of war, the United States would have the hands full to prepare for the emergency. Not the number of available men will insure the victory, but a well trained army and navy with officers and generals, who are on their guard and who are familiar with the stratagems of modern warfare. May God keep away from our Republic war with its horrors!

◆

Father Zephyrin Engelhardt's book "The Franciscans in California" is far superior to what we have read before on the missions in California. Do you desire to know all the trials of the Mission Fathers? Do you like to know the greatness of their leaders, Father Junipero, Father Lasuen etc.? Read this book. Do you want to understand so many things, met with in the Catholic Church in California, buy Father Zephyrin's book, its contents are a complete explanation. Besides you may read also some interesting conclusions between the lines. Verily, it is a strange world! One man is building up and another one is tearing down in a short time what was accomplished during long years of hard labor. *The Franciscans in California* ought to adorn every library in the Golden State. Price $1.75. Write to Holy Childhood Indian School, Harbor Springs, Mich.

◆

M. Nordeau informs the public, that another "Night of St. Bartholomew" is to be expected in France; namely that the French Catholics are going to kill the 75,000 Jews, who are living in France. The massacre in the night of St. Bartholomew, Aug. 24, 1572, is quoted by non-Catholics as an instance of cruelty and intolerance of Catholics. Impartial history though tells us that politics had more to do with it than religion, as was also the case with the Spanish inquisition. The Reformation aroused the passions of men and when we read that the leader of the Hugenots, Briquemaut, wore a necktie made of the ears of murdered priests, not to mention other inhuman outrages committed by the Hugenots, we may justly say: "He who is without sin, let him throw the first stone." Nevertheless we are not thankful to the two Catholic nations, France and Spain, that they have given rise to these two accusations of Catholics by our separated brethren. As France stands now, it does not have the war spirit to go on a crusade for religion's sake anyhow, hence our Jewish friends may merrily drink their tea and sleep in peace.

"Every one that putteth away his wife, and marrieth another, committeth adultery; and he that married her that is put away from her husband, committeth adultery." "And it is easier for heaven and earth to pass, than one tittle of the law to fall." Luk XVI, 18, and 17. "For this cause a man shall leave his father and mother, and shall cleave to his wife: and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder." (Marc. X, 7 to 9.) — "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery." Marc. X, 7, 8, 9, 11, 12. These are the words of our Lord and Redeemer. It seems to be exceedingly funny to believe in the Bible and to deny the indissolubility of marriage. It is the great Christian law, that a valid marriage cannot be dissolved. You may live as a pagan or as an infidel, but you cannot be a living member of the Church and trample on the command of Christ in regard to matrimony. This law is so binding, that no priest, no bishop, no Pope *can* or *will* every grant a divorce. "What God hath joined together, let not man put asunder." When divorces are a daily occurrence and when the divorced parties re-marry and perhaps re-marry such as are themselves divorced, it is a sure indication, that society is on the return to paganism and that instead of making progress, we are retrogressing. But the worst of it is, that these "mancipados" destroy the family ties and are the cause of both the moral and physical corruption of their race and the end will be the desolation of desolation.

◆

On Nov. 14th, Archbishop Corrigan of New York City administered the Sacrament of Confirmation to one hundred converts. These converts came into the Church as a result of a mission given by Father Elliot, to non-Catholics. These missions to non-Catholics, are bringing into the Church, from every quarter, a rich harvest. Usually, non-Catholics oppose the Church, not for what she really represents, but, for what they *fancy* she represents. A little light thrown upon the subject, for well meaning people, never fails to bring them sooner or later, into the true fold.

Letter from Pennsylvania.

A few Remarks from an Ex-Attache of St. Boniface's Indian School.

My Dear Young Friends:

It is now a long time since you have seen or heard from me, but I can assure you that in my thoughts I have been with you quite frequently, if not in person. The little boys who worked in the printing office I have had in mind oftenest, because it was in them I took a special interest. I have often been wondering how many thousands of type they are now able to set in an hour, and whether they still "pie" a stickful or "squabble" a handful in lifting it. I trust they have become skillful enough by this time not to do either. Through "The Mission Indian," which is regularly sent to my home here in Pittsburg, I learn that all the children are doing well, both in and out of school, and I hope they will continue to do well, and increase in knowledge and happiness.

I have been informed that Father Hahn has made a useful addition to the printing office, in the shape of a water-power motor, which furnishes the power to run the printing press. No doubt the boys at work in the printery appreciate this improvement greatly, and also the efforts of Father Hahn to lighten the labor of printing the large and growing circulation of the "The Mission Indian," which, I take it, is meeting with merited success. This labor saving water power motor should prove an object lesson to the boys. Improvements are the order of the day. The boys should study the operation of this motor carefully, and observe thereby how mechanical appliances are more and more coming into use to supplant hand labor, and what a large field there is before those of them who choose to exercise their inventive faculties in producing new and useful ideas.

Look at the farmer! In by gone days, when the grain in his wheat and oat fields had ripened and was ready to be cut, he had to take his scythe and with it do the cutting; now he hitches his horses to a reaper or mower and thus in one day accomplishes more work than fifty men used to do in the same time. And, again, look at the street cars in the large cities; formerly the cars were pulled along by mules and horses, but now electricity does the work much more quickly. It used to require eight or ten weeks for a letter to reach its destination across the ocean; now electricity sends a message over the same direction in less than so many seconds. Not very many years ago, a person wanting to travel from New York City to San Francisco, would consume about six months' time on the trip; at present the steam locomotive carries him across the continent in about six days.

From these facts we can learn how useful mechanical inventions have been to us. In the printing business progress has also been rapidly made. Instead of printing papers on an old fashioned hand press, great steam power machines now do the work, some turning out papers, already cut and folded, at the rate of over 100,000 copies an hour! Think of that, boys, and than figure out how many copies of the "The Mission Indian" will be printed in an hour fifty years from now, and what kind of a press will be used in the operation?

With my best wishes for your future welfare, I will now say good-bye and God bless you, one and all.

WILLIAM.

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LETTERS TO UNCLE TOM,

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MARCH 3, 1898.

Dear Uncle Tom:

I am very glad to write you a letter this morning. I hope you will be very glad to get my letter. I will tell you about our school. We have class every morning and we work during the afternoon. Sometimes we have singing. We were all happy on George Washington's birthday; we had a holiday and in the evening an entertainment. Father said a high mass for the men who were drowned on the ship *Maine*, that was blown up. I hope you will come to see us soon. Your loving nephew

RAMON GARRA.

ST. BONIFACES'S INDUSTRIAL SCHOOL,
BANNING, CAL., MARCH 3, 1898.

Dear Uncle Tom:

This morning we are all writing to you. This is my first letter to you. — I am well here at the school. I hope you are well too and I hope you will be glad to get this letter from me. I hope I can write to you again. I will say some prayers for you.—On Washington's Birth Day we had an entertainment; we sang songs and some people from Banning were here, Father Peter and the Sisters were also present. Sister gave us some candy, when the entertainment was over. Your nephew

CORNELIO PEÑA.

ST. BONIFACE'S INDUSTRIAL SCHOO.L,
BANNING, CAL., MARCH 3, 1898.

Dear Uncle Tom:

I have not any news to tell you, but I will try to tell you all I can. We had a feast on George Washington's birthday. Rev. Father Peter Schirack said mass for the poor soldiers who died in Havana. Well I must not say much about soldiers, because I don't know much about them. — The boys ars making a little garden around the priest's house to plant some vegetables.—May God bless you. I remain your loving nephew

VALEO JOHNSON.

ST. BONIFACE'S INDUSTRIAL SCHOOL.

Dear Readers, as your eyes follow the pages of the Mission Indian, do your thoughts ever turn to the school, in which the work of the little magazine is done by our Indian children?

To-day, I intend claiming a portion of your time, to show you, how the holidays, as they occur, are made to contribute to the instruction and pleasure of the pupils of St. Boniface's, thus filling their hearts with love for their school and storing their minds with memories, to which, as the years glide by, they will fondly cling.

Thanksgiving Day of '97 was appropriately celebrated. The service commenced at nine A. M. High mass was sung by Rev. F. Galligan. Besides the inmates of the school many of the ladies and gentlemen from Banning were present. After mass, the Rev. Father addressed the audience. While his eloquent words made his youthful hearers more fervent in their prayers of praise and thanksgiving to the great Creator, they also made their hearts glow with love for the beautiful flag that floats over our country.

The day was brought to a close by an entertainment given by the Indian children, after which Rev. B. F. Hahn, our Superintendent, stepped forward and spoke a few words of encouragement to all. Then closed the day as it had been commenced, by prayer.

Christmas! What joy the very word makes float before the mind of a child, and, in this, our little Indian is no exception. Long before Xmas. many, even of the tiny tots, write to Santa Claus, telling him what they wanted, nor were they, as we shall see later, to be disappointed.

Christmas morning at five o'clock High Mass was offered in our chapel by Rev. B. F. Hahn. The various parts of the Mass and beautiful Xmas. hymns were rendered, by the boys and girls of the institution, in a manner that helped to inspire devotion,

About seven A. M. the children repaired to the dining hall, where the eyes of all were riveted on the immense Xmas. tree, which stood in its center, loaded with the pretty gifts, which the generous donations, of benefactors, enabled our good Father to purchase for his Indian children.

At eight o'clock A. M. we had a second Mass. The third which was a High Mass commenced a 9:30 A. M. After Mass Rev. Father Hahn delivered a discourse appropriate to the Feast, and tried to impress on the minds of his hearers the great love of our Blessed Lord, in becoming incarnate for us. In conclusion Father told the children that they would receive their gifts New Year's Day. Fortune, however, favored the desires of the children. Our worthy Superintendent being obliged to leave home for a few days, the distribution of presents took place Sunday afternoon. The children were beside themselves with joy, in the possession of their toys, not to speak of candy, nuts, etc. etc. in abundance. All the old Indians, who were present, received some little gifts. As our fatherly Supt. looked on, he appeared, if possible, even more happy than the lambs of his flock. May God ever bless those who contributed to make the Xmas. of '97 so pleasant for our children.

Jan. 23, the Forty Hours' Devotion was opened at the school by Rev. Father Held, who sang High Mass and preached a touching sermon on the Divine Presence in the Holy Sacrament of the Altar. Rev. B. F. Hahn presided at the organ. Vespers were sung each day at three o'clock p. m. Monday brought us Rev. T. J. Fitzgerald of Redlands, Rev. J. McCarthy and Rev. P. Gay of Riverside. On Tuesday our own loved Bishop arrived. His visits are always a source of immence enjoyment to the Indian children of St Boniface's School. One of our large boys received the holy Sacrament of Confirmation, and after Benediction of the Most Blessed Sacrament the beautiful devotion was brought to a close.

On Washington's Birthday a number of people from Banning came to assist at the Requiem Mass, which was offered in the chapel of the school, for the noble men who lost their lives on the battleship "Maine," which was blown up in Havana harbor Feb. 15. Rev. P. W. Schirack officiated, and after the Holy Sacrifice delivered an eloquent discourse. The Rev. Father spoke at length of Washington's greatness, and paid a feeling tribute to the memory of the soldiers, who were the victims of the Havana disaster. The eloquent speaker advised his audience to pray for the brave men who lost their lives, in saving those who sought shelter beneath onr country's flag. By honoring the memory of our dead heroes we add new glory to Washington's crown.

In the evening there was an entertainment by the little folks, in which Washington's deeds were recited and sung. At the conclusion Rev. B. F. Hahn, Supt., addressed a few well chosen remarks to those present. Then the little ones retired. A more happy and contented band of children it would be hard to find. *F. E.*

REVIEW

of Current Events.

The three main questions agitating the people in the United States are Cuba, Klondyke and Hawaii. Annexation of Hawaii is recommended strongly, but the trouble is (1) what is annexation? and (2) will it pay? As to the first, annexation is but another term for to take (a wag once said to steal); as to the second, the question cannot be answered until experience teaches. Klondyke means lottery. The investment consists in money, privations and dangers of life, the happy lot is gold. And if gold does not realize, Klondyke and Alaska are the cause of great fiasko. The most important of the three questions though is Cuba. The United States more or less sympathizes with the insurgents. Finally war-ships were sent to the harbor of Havana. The second battleship, which anchored there was the *Maine*, one of Uncle Sam's finest battleships. Febr. the 15th this great "Fort on the Sea" was blown up and destroyed by a mine, operated by an unknown fanatic. Two hundred and fifty dead and thirty five wounded marines, besides the loss of the "Maine", is the sad and horrible tale. We cannat blame the people in the United States for being incensed and for demanding satisfaction. But will it benefit the United States and will it benefit Spain to wage war? Still the occupation of Cuba by the United States appears to be the most probable outcome. And Spain might just as well assent to the inevitable!

The Dreyfuss case, Zola and Nordeau are French topics. The inhuman punishment inflicted upon Dreyfuss seems to be unworthy a civilized nation. Emile Zola though does not deserve any sympathy; by his loose and immoral literature he has deserved the punishment meted out to him and Nordeau is a crank. A French republic is an abnormity.

Russia is *the* great power, honored, feared and obeyed by other nations. That an unlimited, absolute monarchy enjoys the supreme power towards the end of the 19th century, is again one of the incomprehensibilities!

President Barrios of Quatemala was assassinated. Costa Rica is at war with Quatemala. God knows, when the hot-heads of Central and South America will acquire cool blood and common sense. They are queer people.

Mission of San Xavier del Bac

WITH A

Description of its Church.

WRITTEN BY A

Missionary of Arizona.

Continued.

Who are the priests that built it?

No mention has been made of their names in any of the records we have met with, nor did those true sons of the humble St. Francis put on the walls any mark that could manifest their personal merit to future generations. What they did was to place the coat-of-arms of their Order on the frontispiece of the church, as if to say to us: "We, unknown to you, poor religious of St. Francis, have built this for you; pray for us!" Those men have been very different in that respect from many of the visitors who, inconsiderately, we suppose, have contributed too much to the defacement of the monument by writing or carving inscriptions on it. The missionaries who had left their country to go after the conquest of souls for Heaven, were not working for fame or any personal interest. What they aimed at was to please God in the discharge of their duties, leaving to Him to take note of the little good they might be able to do. Nevertheless, if the tradition be right about the time spent for building of the church, we can raise the veil of humility by looking at the names of the missionaries of whom mention is made in the church records during the said period. According to this tradition the present church, which was built near and to replace the old one left by the Jesuits, was commenced in 1783, and, as inferred from the books, under the administration of the Rev. Balthasar Carillo, whose name is mentioned in said books from May 22d, 1780, to 1794. His successor as Superior of the Mission was his assistant priest, the Rev. Narciso Gutierres, who remained in charge until 1799, having successively as assistants the Rev. Mariano Bordoy, Ramon Lopes and Angel Alonzo de Prado. From these considerations, we may safely conclude that it is to the above-named priests, and especially to the two who acted as Superiors, that we are indebted for the too much dilapidated, but yet elegant and rich church of San Xavier.

The Rev. Balthasar Carillo and the Rev. Narciso Gutierres were not permitted to remain at San Xavier until the end of their useful apostolic career. Both of them, and probably for the purpose of using their experience for the building up of a new church, were assigned one after the other to the Mission of Tumacacuri, where they died.

It may be asked here what were the means the missionaries had at their disposal for the erection of such structures as those, the remains of which are seen at San Xavier, Tumacacuri and other places?

Leaving apart the marvelous products of the rich mines which are supposed to have been held in possession by the ancient missionaries, and which, probably, have never existed as such, as no mention is made of them in the old records, we answer the question: According to the writers of two of the works which have contributed to the redaction of this notice, the *Rudo Ensayo* and the *Noticias Estadisticas*, the churches were built by the missionaries, with the sole product of the land assigned by the government to each one of the missions, which land was cultivated by the Indians under the direction of their respective ministers. To this resource we might add the product of the live stock, which was considerable at times in several of the missions, and also what the missionaries were able to spare of the scant allowance of provisions which were issued to them by the government, amounting yearly to $300 for each one. This explains why the building of the churches required so long a time, and also why some of them remained unfinished in some of their parts.

Deeming it will not be out of place, we will say a few words about the dealing of the missionaries with the Indians and about the way they taught them, little by little, the manners of a civilized life. First of all, it must be borne in mind that orders had been given, over and over again by the Kings of Spain, that the Indians should be treated fairly, as we see it stated by Juan de Soloranzo* and that the missionaries never departed from the royal decree. But, to confine ourselves to our subject, we will only give some particulars we have received about San Xavier, from men who saw the Fathers at work and who were employed by them, as foremen, in the different labors carried on in this Mission. According to the statement of these men, the Indians were free to work for themselves or for the church; to cultivate their own fields or the church land, with this difference, that the former had to look for their maintenance, while the latter were supported by the Mission. Those who worked for the Mission were depending on it for food and clothing, not only for themselves, but for their families. For that purpose, provisions of any kind were stored in the mission house, called the convent, and distributed in due time. Early in the morning the Indians had to go to church for morning prayers and to hear mass. Breakfast followed this exercise. Soon after a peculiar ring of the bell called the workmen. They assembled in the atrium, a little square place in front of the church, where they were counted by one of the priests and assigned to the different places where work was to be done. When the priests were in sufficient number they used to superintend the work, laboring themselves, otherwise they employed some trustworthy Mexicans to represent them. Towards the evening, a little before sundown, the workmen were permitted to go home. On their arrival in the houses which were located round the plaza, one of the priests, standing in the middle of this plaza, said the evening prayers in a loud voice in the language of the tribe. Every word he pronounced was repeated by some selected Indians who stood between him and the houses, and lastly by all the Indians present in the tribe. Notwithstanding these orderly measures, many of the Indians fled every day, as is reported in the *Rudo Ensayo*, from their respective squads before reaching the place where they had to work, and tried only to be present at meals. Nevertheless, these are the men who, by their work, enabled the missionaries to build their churches and houses, learning at the same time how to earn their living in the future. That the Indians must have been happy under such a rule, nobody can doubt, and San Xavier owing perhaps to the vicinity of the Presidio of Tucson,* became one of the most flourishing missions under the administration of the Franciscan Fathers. It continued progressing until the year 1810. Then was heard, all over the territory of New Spain the cry of Independence.

Very soon the government commenced to feel embarrassed financially, on account of the expense it had to incur in order to sustain itself, and the annual help allowed to the missionaries failed to come in due time, and, in many instances, failed to be paid at all. The result to the missions was a hindrance to their material progress. From this time they had to suffer, more or less, year by year, either from the revolutions or from the penury of material resources, until the last stroke was aimed at them by the expulsion of their missionaries, which followed the fall of the colonial government in Mexico, December 2d, 1827.

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*De Indiarum Jure, lib. III, Caput VI.

*This Presidio was established some time after the revolt of the Pimas, either to prevent any subsequent rebellion on the part of these Indians or to protect them against their cruel enemies, the Apaches.

Here ends the history of the Indian missions. By the fall of the Spanish domination and the expulsion of the Franciscans, the Indians remained without any protection. They could not but miss at once the support they were wont to receive from the Church. In a very short time, many of them, finding themselves without any resources, commenced to scatter, here and there, and to return gradually to the customs of their former Indian life. Then followed the destruction of the live stock left by the missionaries, and the settlement by the soldiers and Mexican people on the mission lands. Thus the population of the missions commenced to be a mixed one. The Franciscan Fathers who ministered in the Mission of San Xavier, either as resident priests or temporarily, were sixteen in number. The Indians who formed the population of the mission were the Papagoes, as has been said at the beginning of this notice.

These Indians belong to the large tribe known by the name of Pimas, and who are scattered, as yet, over a great portion of Sonora and Arizona. Those living in the southern part of Sonora were called Indians of the Pimeria Baja, while those who had settled on what has become since Arizona, were designated by the name of Indians of the Pimeria Alta. The latter were always more exposed to the attacks of the Apaches, as they were always too far from the presidios or military posts to receive any protection from them. Owing undoubtedly, to this fact, they were all good warriors and succeeded not only in defending themselves, but many times in preventing the enemy from molesting others.

According to the testimony of the authors we have mentioned several times, these Indians, though barbarous in their customs, and very much inclined to the use of intoxicating liquors, which they made from several kinds of wild fruits,* were industrious, thrifty and more sociable than the other Indians living in the missions. Their moral character was excellent. Previous to the establishment of the missions amongst them, they had already, it seems, a knowledge of the sacredness of marriage, as they kept it always in its unity and perpetuity. They were so strict on this point that the woman who committed adultery was punished with death. As far as we know and have been told by several persons, the same rule is in force yet among the Papagoes. It is also said by those who are acquainted with these Indians that they are the most virtuous people in the world. As for the other tribes, it is but too well known that they have greatly changed their former feelings about morality since they have been in contact with the white people. The Indians are generally chaste in their language, neither do they curse or use any profane words. The number of the Indians living at San Xavier can only be approximately calculated, as many of them do not remain in the pueblo after the harvest of the wheat. Those who are steady in residing are about five hundred in number, forming, as it were, two villages, each one having a special chief. As for the total number of Papagoes living in Arizona, it is estimated to be about 5,000. Among the customs which were observed by the Indians, there is one which yet prevails in the Papago tribe, and which we think should be mentioned; and this is, the purification which is practiced for forty days by any Indian who has killed any one, whether with just reason or not. During said length of time this Indian cannot reside in the pueblo, but must remain out in some place where his relatives will carry him the food he needs, and leave him alone. It is only after the purification time is over that the Indian can be received back into the tribe to be treated as a brave, if the man he has killed was an enemy.

As regards the modern history of the Mission of San Xavier, we have but little to say. As a consequence of the expulsion of the Franciscans, the secular priests being very few in the province of Sonora, it was condemned to remain without a resident minister for a long time. It is true it was never abandoned, as the Bishop of Sonora had it put under the charge of the parish priest of Magdalena; but, owing to the distance, and the danger from the Apaches, who, at all times, were infesting the country, the visits of the priests were only on rare occasions. This state of things lasted until 1858. At that time the territory of Arizona was aggregated, by a decision of Rome, to the diocese of Santa Fe, New Mexico. The Right Rev. Bishop J. B. Lamy, considered it his duty to have the new field visited and provided for at once. The first priest His Lordship sent for that purpose was his worthy Vicar-General, the active and energetic Very Rev. J. P. Machebeuf, who has since become the Bishop of Denver Colorado. The reverend gentleman found the church of San Xavier the only one which had not gone to complete ruin amongst all the missions of Arizona, still showing many unequivocal proofs of its former beauty. He saw, however, that the vaults of this temple had been greatly injured by leakage, and his first care was to have a coat of mortar put on the outside surface, in order to prevent any further damage. This repair, which we do not doubt has saved the church from falling down, was done either by the work or by the voluntary contribution of the poor people who lived in the vicinity at that time. The Indians of San Xavier, as we have been told by the Right Rev. Bishop Machebeuf, had not forgotten entirely what they had been taught by the old missionaries. As soon as they knew that there was a priest amongst them, they rushed to the church and rang the bells to welcome him as a minister of God. They went to listen to his instructions, and brought to him their children in order to have them baptized. In a very short time the missionary ascertained that they knew some prayers, and, to his great amazement, even two or three were able to sing at mass, though not exactly according to the rules and notations of the Gregorian chant. This was more than was expceted; but there was another agreeable surprise for the priest when he saw the Indians bringing to him several church articles, which they had kept for years in their houses lest they should be stolen.

The Very Rev. J. P. Machebeuf could not spend more than a few months in Arizona, the duties of his office as Vicar-General calling him again near his Bishop. It was with sincere regret, as we have heard him say, that he was obliged to leave the country; but he was confident the report he should be able to make would determine the Right Reverend Bishop to send another priest to it. It so happened; another priest was sent soon afterwards.

(To be concluded.)

A Corner in Smiles.

Asking Questions.

"What kind of forks should never be used at table?" "Pitchforks."

"Where do ze germs come from?" "From Germany, I suppose."

The Kid.

Pat: "Oi want to get a pair av shoes for th' bye."

Clerk: "Certainly, sir; French kid?"

Pat: "No, sor, he's an Irish kid."

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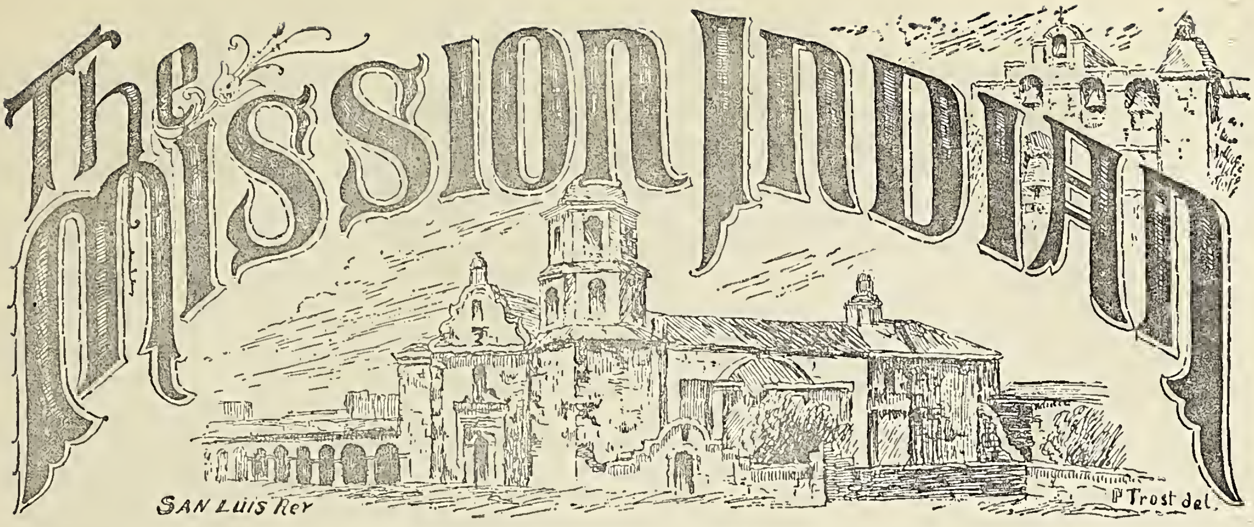
*The most noxious of these liquors was that made of the elder tree berry.



VOL. III. BANNING, CAL., APRIL 15, 1898. NO. 7.

EASTER.

Alleluia! Alleluia! Let the holy anthem rise
And the choirs of heaven chant it in the temple of the skies ;
Let the mountains skip with gladness, and the joyful valleys ring
With Hosannas in the Highest to our Saviour and our King.

Alleluia! Alleluia! He endured the knotted whips,
And the jeering of the rabble, and the scorn of mocking lips,
And the terrors of the gibbet upon which He would be slain:
But His death was only slumber, He is risen up again.

Alleluia! Alleluia! Like the sun from out the wave,
He has risen up in triumph from the darkness of the grave;
He's the splendor of the Nations, He's the lamp of endless day,
He's the very Lord of Glory who is risen up to-day.

Alleluia! Alleluia! He has burst our prison bars,
He has lifted up the portals of our home beyond the stars;
He has won for us our freedom 'neath His feet our foes are trod;
He has purchased back our birthright to the Kingdom of our God.

An Appeal in Behalf of the Negro and Indian Missions in the United States.

From the Official Report of the Archbishops.

The following letter from the Rt. Rev. Theophile Meerschaert, D. D., Vicar-Apostolic of the Indian Territory, appeals so eloquently in behalf of our Negro and Indian Missions, that the members of the Commission respectfully submit to the kind judgement of each Ordinary, the commendation that it be read in all the churches on the Sunday before taking up the collection.

"My sincere and heartfelt thanks, (writes the Rt. Rev. Bishop) for the good help sent to our Indian and Colored Missions. Would to God our more fortunate Catholics of the States would understand rightly the great work which is in their midst! They are touched with sympathy when they hear of sacrifices made, and of lives spent through pure devotedness to heathen lands, for the propagation of the Faith; but are they not oblivious to the fact that we need not go out of our own country to find the heathen and the abandoned?

We have the Indians and the colored people who are not any longer the savages of other countries, and are therefore better prepared to understand and to keep the teachings of Holy Religion.

Those people so favored by Divine Providence with all the comforts of religion, should think of the efforts made by Southern and Western Bishops to do their herculean work wholly without, or with hardly any local means, and of the hardships, self-sacrifices and heroic daily toiling of the poor priests in their abandoned and extensive Missions.

As a general rule, the Indian and Colored Missions are missions without local resources. The Bishop and priest must do it all. The priest must live, he must have a little church to gather his people; to do any good he must have a school, it must be supported and after having looked to the comfort of others, the priest must have a place to stay in. Too often he goes around from house to house and is glad to have a little sacristy and a bed which he can call his own. When he has a couple of rooms, he deems himself a prince.

More priests are needed for more work and new missions; the Bishop has to find his students, pay for their education or at least for their seminary; and what income has he for all that work, to procure priests, purchase land, build churches and schools, to hold his poor missions and start new ones? Probably a couple of thousand dollars from the Propagation of the Faith, and a few hundred dollars from the collections for Indian and Colored Missions; not any more; for the good reason that they have no more to give. And that is the way they have to struggle from year to year to do their hard work when a little good will and christian charity of the more favored by Divine Providence could come to the rescue, make the work much easier, and multiply wonderfully the good which is done daily in the missions.

I know that many bishops and priests in these mission fields have their struggles, as great or greater than our own, but as we know our own best, I will give a few figures in order that, our more favored Catholics may have an idea of what has been before us in the last six years.

When I was sent to this new Vicariate in the fall of 1891, I found in this immense country of 73,910 square miles, twelve priests, twelve small churches and a few schools, without any means or any ecclesiastical students to provide for the future. After taking a trip, not of the easiest, through the whole Territory and understanding its wants, I left for Belgium to find young and zealous priests for the hard work, and for some means to help them do it. God has sent us more workers meanwhile, so that we have now thirty-one priests in the missions instead of twelve, fifty frame churches instead of twelve, and over one hundred stations regularly attended. We have ten schools for the Whites, ten for the Indians, and two for the colored people, all under the charge of Sisters, except one taught by the Benedictine Fathers. Many more churches and especially schools are needed, and more so still, the priests and means to start them. The priests have done this great work, the bishop has found and done all he could, helped his priests in different ways, even with offerings for Masses: and the priests, of their poverty, have given their last cent to help to build those poor churches—happy as kings: when they had succeeded, they could invite their Bishop to go and bless the modest structure, the fruit of much toil and hardship.

Every new mission, every new church and little school would have its own queer story to tell: but it would detain you too long. May these few remarks bring the work of poor missions before well disposed souls able to help them, so that the Kingdom of God may come to many souls longing after it; and the names of those who helped them on the way, will shine as bright stars in God's own firmament."

Massacre of Two Missionaries in China.

Letter of Rev. Father Freinademetz, Provincial Apostolic of Southern Chan-Tong.

From the Annals of the Propagation of the Faith.

My telegram of the third of November informed you of the deaths of our two beloved confreres, Rev. Father Nies and Henlé; I shall now give you the more important details of this dreadful crime.

On the thirty-first of October, the two missionaries having left the city of Tjüje, visited the mission of Tchang-kia-Tchouang, probably the prettiest locality of southern Chan-Tong.

On the morning of the first of November, Rev. Father Nies arrived from Li-kia-Tchouany about eight miles from Tchang-kia-Tchouang. He had spent All Saints' Day at Lia-kia and wished to celebrate All Souls' Day with Rev. Fathers Henlé and Stenz at Tchang-kia.

About ten o'clock in the evening, Rev. Father Nies and Henlé went to bed in same room; as there was no other bed, Rev. Father Stenz lay down on the floor in the vestibule.

Scarcely had they fallen asleep when, about eleven o'clock, twenty to thirty men, fully armed, rushed into the yard and broke through the window into their room.

Within four minutes, everything was ransacked, and the two priests lay bathed in their own blood. Six minutes afterwards, death relieved them of their sufferings.

Father Nies had received thirteen stabs; Father Henlé nine. The former fell on his face; the latter lay on his back; at their side was a small pool of blood. Father Nies' shirt seemed to be dipped in blood. We have sent his bloody clothes to Steyl as relics.

After the murderers had finished their work of death, they went through the house crying: "We have not yet killed 'long beard' (Rev. Father Stenz). Where is 'long beard?'"

Poor Father Stenz had crouched in his corner against the door. His life hung on a thread; but Heaven preserved him to the mission. The savages left without having been able to find him.

Scarcely had they left the yard, when Father Stenz crept out from his hiding place, and went over to his companions. Father Henlé, still conscious, received absolution and Extreme Unction; death soon followed. Father Nies gave no signs of life, and received conditional absolution.

The same night, a messenger brought the horrible news to Zining, and Father Pistermann and myself at once set out. I visited the scene of the crime and reported to the Mandarin; then I telegraphed to Steyl. I ordered the purchase of two coffins and the transportation of the bodies to Tchang-kia-Tchouang, where the funeral services were held on the sixteenth of November.

This massacre is a terrible ordeal; the first of its kind our mission has known. Two young missionaries, devoted and brave, to be assassinated in their prime! It is hard to kiss the hand that has struck so cruel a blow; nevertheless, we want to do it; for it is the hand of God; nay more, the hand of our kind Father. Blessed be His name!

The circumstances of the murder were horrible. The bodies were covered with wounds. The knives by which they were inflicted must have been long, and had been bored and rebored into the bodies of the two victims. Portions of the bowels had been cut and torn from the body of Father Nies.

Father Erleman is of the opinion that the two martyrs had a presentiment of their bloody death; or, at least, that they ardently desired martyrdom.

"I can quote," says he, "a passage from a letter written by Father Nies in Shanghai, February 19, 1895, when he first set foot on Chinese soil: 'Often,' the young missionary writes, 'have I prayed to God for the grace of martyrdom; but my prayer is not heard. My blood is not *red* enough; it is too impure with the dust of earth. The blood of a martyr does not flow in my veins. God, however, has given me great graces; when I think of the past, I am forced to exclaim: Unsearchable are the ways of the Lord.'"

The Franciscans of Michigan.

Franciscan Fathers of the St. Louis Province of the Sacred Heart have established a convent at Petoskey, Mich. The Rt. Rev. Bishop Richter of Grand Rapids blessed the convent and installed the Fathers on September 8, after a Solemn Pontifical High Mass. Three Fathers from Harbor Springs, together with a lay brother, will form the community. Father Columbian is Superior. Hereafter only two Fathers will reside at Harbor Springs. They will have charge of all the missions north of Little Traverse Bay, including the large Indian Industrial School at Harbor Springs, while the Fathers at Petoskey will administer to the spiritual wants of the Catholics at Petoskey, Charlevoix, East Jordan, Mancelona and of some Indian missions.—The Fathers at Harbor Springs have opened a day school for Indian and other children at Cross Village, eighteen miles north. They have likewise erected a little convent for three Sisters of St. Francis, who came from Mt. Alverno, Wisconsin. Cross Village is the most ancient town of Indians on the northwestern shore of Michigan. About 85 Indian families still reside there. The school, the Sisters' house, and a large bell were blessed on September 5, by Father Zephyrin, O. S. F., and the classes were begun on the next day. The Indian school at Harbor Springs was opened on September 1st. About 85 Indian children are educated, clothed and fed at this institution. About 25 white children also attend the day school. The establishment is in charge of the Franciscan Fathers of the St. Louis Province and of the Sisters of Notre Dame, Milwaukee. A little Indian monthly paper is published at the school: the type-setting is done chiefly by the girls, whilst a number of boys are employed at book printing.—*St. Anthony's Messenger.*

San Issidro Reservation,
Feb. 25, San Diego, Cal.

Dear Rev. B. F. Hahn:

I will write to you these few lines in order to inform you all about the "Mission Indians." Mr. Ignacio Segundo was testifying to Judge Sirvanto Semoat that Mr. Gervacio Chutnicat was fencing between the limits of the church. When the Indians saw this kind of work they were not satisfied; and soon put an end to it. Mr. Segundo said that he does not want any man to do such kind of work between the limits of the church: because it is in my care that I should take good care of it.—Finally it was stopped.—But on that we appointed Mr. Jose Juan Chaporosa to take care of the church for the future.—We all go to church every Sunday and Friday to recite prayers.—I am yours truly

FRANCISCO ALBERAS.

DIOCESAN NEWS.

Archbishop Salpointe is very sick at the Sisters' Hospital, Tucson, Arizona.

Anaheim will have a new church. Priests and people are enthusiastic to make it a success.

Ned has made the journey from Riverside to Banning. Thus the Riverside combine is broken up.

Rev. Father Caballeria intends to enlarge the church in San Bernardino. He will have the hearty co-operation of his parishioners.

Mary Jane Segundo, an Indian "Belle" of San Ignacio, is working for Mrs. and Miss Frost at The Grevillas, Riverside. The girl is happy, which means that she is with good and kind friends.

The Indians, in all the reservations, prayed during the whole night of Good Friday to Holy Saturday. Truly, they need no preachers to find out practical christianity.

The director of the Apostleship of Prayer in the diocese of Monterey and Los Angeles, is the Rev. M. McAuliffe, at the Cathedral of Los Angeles. Application for aggregation in this diocese must be made to him.

A kind friend sends the amount of the subscription to the office of the Mission Indian. But no one can decipher the hieroglyphic signature! It seems there is quite a number of similar scribes in Southern California—similar, but not so bad.

We are sorry to hear that Rev. Father Schleicher desires to return to his diocese in the East. It will be a long time before the few Lancaster Catholics will enjoy similar privileges as they had during Father Schleicher's administration.

H. Wilson jr., of Warner's, who took a six months' course in the Business College, San Diego, has returned home and is busily engaged keeping the books of his father. His sister Josephine is still at the Academy of Our Lady of Peace. Henry says: "I like San Diego, but not its climate; there is nothing like the fresh air in the country and in the mountains." He is right.

The frequent reception of the Sacraments is the barometer of the spiritual temperature in an individual, in a family and in a congregation. It is a delight to look at the improvements in the Riverside church, especially at the stained-glass windows. Greater though is the delight to see the many communicants at the altar-railing. What is the material church compared with the living temples of God? !

Jose Maria Porto is dead. Years ago, this Indian assisted Father William in his missions among the Indians. Later he stayed for some time at St. Boniface's Indian School. The deceased was crippled and destitute, maintained and cared for by kind friends. He could speak and write fairly well the English and Spanish languages, not to mention his mother tongue, the Cahuilla. He was an expert in making whips and horse bridles of of horse hair and was a steady and quick worker in the shoemaker's shop. He was buried in the cemetery of the Indians at Santa Manuel. May he rest in peace.

General William Starke Rosecrans.

Nearly half a century ago, the United States went through the horrors of a civil war, which has hardly an equal in the pages of history. It was a war waged for the abrogation of slavery, for freedom and for keeping intact all the states of this our Union. Of the brave men, who fought on both sides, most have passed away from this world, and of the great generals, who commanded the hundreds and thousands of fearless warriors, none are left to be honored. There is no one to tell us by the living word how the men from the North and from the South fought, how they fell and how they conquered. The last of the great generals died March the 11th 1898 at his country-seclusion near Redondo, Cal.

General Rosecrans is no more! Where is Grant? Where is Sherman? Sheridan? McClellan? Meade? Hooker? Thomas? Sedgewick? etc. etc. They have all closed their eyes forever, to hear no more the battle-cry, the roar of the cannon, the stampede of the horsemen, the bloody chatter of musketry, the groans and the agony of men bathed in their blood upon the battle-field. And now the last one of the great has gone to his eternal reward!

General Rosecrans was born in Ohio, in the year 1819. After going through his common school education, he worked as a clerk in a store of his birthplace. He then applied for and was granted admission as a cadet into the military academy at West Point, where he diligently studied from 1837 to 1842. Then he graduated, served as lieutenant at Fort Monroe for one year. From 1843 to 1847 he taught as professor at West Point. A short time before his departure from West Point, Gen. Rosecrans, then an engineer-officer, returned to the faith of his forefathers, he became a Catholic. He informed his younger brother Sylvester Horton of this fact and it happened that the letter made such an impression on Sylvester that also he after sincere research embraced the Catholic religion. The ways of God are wonderful. William Starke Rosecrans became a great general and his younger brother Sylvester Horton became the first bishop of the Columbus diocese, Ohio.

Gen. Rosecrans continued to serve in the army until the year 1854, when he left the military career. When the Civil War broke out, Rosecrans offered his services to Gen. Dennison of Ohio. He drew the plans for the fortification of Fort Dennison and went into the field as Colonel of the Ohio regiment No. 23. After three days service, he graduated to the rank of brigadier-general, holding position in Virginia. He won the victory at Richmond, and Carnifax Ferry; was engaged in the battle of Corinth and was then appointed commander-in-chief of the Army of the Mississippi, in which capacity he forced Gen. Price to retreat. He was then called upon to lead on the Army of the Cumberland, which command he had for a little more than a year. He gained the victory over Gen. Bragg in the battle of Murfreesboro and drove the Confederates within fifteen days from Central Tennessee, but was himself defeated in the battle of Chattanooga. Then he was transferred to the Army of the Missouri. In the year 1867, he retired from the military service. Later he served as ambassador to Mexico and Senator for California. When death was approaching the old general received the Sacraments of the Church with sincere devotion. His wife died 1878. One son, Charles, and two daughters, Mrs. J. K. Toole of Helena, Mont., and Anna Rosecrans survive him.

After his conversion, General Rosecrans professed his faith openly and fearlessly. It is said, that the late Archbishop Purcell of Cincinnati loved him so much, that he went personally to the General's camp at Gauley River, celebrating there upon the battle-field. Rosecrans was always humble and unpretentious in his manners. He was a sincere Christian, a fearless, able commander and a good man!

How few are equal to him!

May he rest in peace.

THE MISSION INDIAN.

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No cross, no crown. The way of the Cross leads to a glorious resurrection and to joys, which no eye hath seen, nor ear heard !

◆

On Palm Sunday the people cried: "Hosanna to the Son of David." On Good Friday the same crowd shouted: "Crucify Him, crucify Him !" And He was crucified. He died for our sins. On the third day, however He rose again from the dead. The glorious *Alleluia* rings out through the world for nearly nineteen hundred years !

◆

Duke George of Saxony was the most formidable enemy of Protestantism, at the time, when Luther threw the bomb of division into the Christian and yet united Church. Duke George was both a learned man and a faithful, brave son of the Church. His death was, no doubt, brought about by his enemies. Both his learning and his faith have always distinguished his descendants in the royal family of Saxony. King John, when asked by a deputation of preachers, to have his grand-children brought up as Protestants, gave the following manly answer: "You may have my *crown* any time you wish, but never *my conscience!*" King John was a *King!*

◆

"Many of our readers will remember John Charlton, who was a clerk at the Indian Agency here for several years when that office was held by the unlamented Rust of relic-hunting fame. Mr. Charlton was active here in the church and had many friends, among them being the writer, who will regret that he is no more. He died at his home at Nyack, N. Y., March 5, aged 68 years. The Journal, a weekly newspaper, published in his town and of which Mr. Charlton had been the editor for 20 years, speaks very eulogistically of him as a man who had been a power in that county and whose influence had always been exerted for the good of his fellow men." *(Colton Chronicle.)*

Mr. Charlton ought not have given his signature to one of Rust's blackmailing letters to Washington. But what do people not do for the sake of an office? !

◆

The Spanish ambassador, Dupuy De Lome, was sent home. One of his letters, in which he spoke indiscreetly about President McKinley, was stolen and sent to the Government in Washington. We clip from one of our exchanges the following parallel: General Blumenthal wrote in a letter to his wife: "Moltke knows nothing about the movements of troops, but claims the works of his generals as his own." The letter went into the hands of the Austrians, who at once made it public.—Emperor William did not like this revelation, but Moltke said: "Every one may write whatever he likes to his wife." Still the stealing of a letter is a greater crime than an indiscreet expression of one's personal ideas.

◆

The cause of Spain on the island of Cuba has never received a greater blow—and it may be the death-blow — than when the battleship *Maine* blew up in the harbor of Havana and when the committee of Senators and Congressmen reported the horrors and atrocities among the "Concentrados." Even when on the battlefield and in places which are under martial law, there is room for that Christian feeling of sympathy and mercy, which appeals so much to the heart of those, who profess to be followers of the meek Jesus, our Lord ! We do not say, that Spain alone is guilty of such crimes. "He who is without sin, let him throw the first stone !" Sheriff Martin—Wounded Knee—Armenia—Crete—Ireland—Poland — Tyrant Alfaro etc. are similar instances, even General Sherman's march through Georgia was not quite free from inhumanities, as the people of the South testify; but from a privileged, Catholic nation we expected something better !

◆

To judge church music rightly, a study of both the old and new masters of music, religious and secular, is necessary. This kind of brainwork is to be recommended to our organists. From experience it must be said, that a careful study of the great masters is the best way to bring about the exeat of worldly music from our choirs and the introduction of compositions, worthy the house of God and moreover also far superior, from a scientific view of the case, to what is commonly in favor at present. There ought to be a supervision of what should be done and sung upon the choir lofts. The result would be a source of edification to the church-goers, of merit to the church-singers and a work for the greater glory of God.

◆

The Government's and State's schools are commonly called Public Schools, because they are built, established and maintained by the public or by all those who pay taxes. They are not established for any special party or religion. Much less can they be made the places of religious or political polemics. The public schools belong to everybody. It is ridiculous when those who try to pervert Catholic Indians and who failed to build their own schools, claim the Government's schools for themselves and use them for their sectarian purposes. It is all wrong. These schools belong to every one, to the Catholic, Protestant, Jew or infidel. Says Martin I. J. Griffin of the

Griffin's Journal in reference to the Public Schools (State's or Government's schools):

"I am a taxpayer and so these schools are mine as much as their staunchest advocate. So I have the right to speak of my own as I please. I have done so in public print when it was necessary. I deny the right of any one to cast me out of the consideration of whatever relates to public schools if I choose to speak of them; they are mine, equally with those who use them and so get the help of my tax money, while I bear in addition thereto voluntary taxation rather than use these schools."

◆

Letter to the Indian Children.

My Dear Children:

Holy Writ says: "All things have their season, and in their time all things pass under heaven. A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted. ...A time to weep and a time to laugh."

Nowhere is this sentence more beautifully demonstrated in real life, than in the seasons of the ecclesiastical year. There is a time to weep and to do penance, in Advent, in Lent and on the days of prayer and fasting. There is a time for rejoicing on Christmas, on Easter, on Pentecost, on the feast of Corpus Christi and on all the other feasts.

There is a time to weep when we bury the dead and on All Souls' Day, and there is a time to be glad when a child is born or when people are joined in holy marriage.

Still the life of each individual is nothing else than a verification of the above quoted passage. *Your* life is not an exception to this rule. Are there not incidents in man's life, full of woe and sorrow, and then again such as are a cause of joy and gladness. The human heart is as if it were made of wax and what happens outside of us, is reprinted and impressed deeply into our heart. Where is anyone, who must not say so and confirm this truth!

However, we ought by patient practice acquire an equilibrium of our interior emotions, we ought to control ourselves.

Dear Children: In self-control lies the strength of character of any men. Self control has to be learned when you are young. Those men and women, who are head-strong, who want to have everything according to their own ideas, did not learn how to control themselves when young. Their parents neglected to train them and even a school cannot fully supply this deficiency in their education.

Try to learn how to control yourselves! When you are corrected, do not feel hurt or sullen; do not give back-answers, but accept the correction in a good, cheerful way and regulate your manners accordingly. Even when you are punished, submit willingly, remembering that faults are effectively corrected by penance. Moreover, control yourselves at the time of temptation. Do not murmur at table, when you do not like the things, which are given you at your meals. When you see any money, or fruit, or anything else, control yourselves and do not reach out your hand to take it, even if no one would see you. Control yourselves when your passions arise and vehemently allure you to sin! He who does not control his passions, is no good Christian! Control yourselves when the words or conduct of others arouse you trying your patience! The words and actions of human beings are many times bad and causing trouble. Still if another one makes a mistake, should you do likewise? No. Control yourselves.

There is just one thing, when you ought not control yourselves and when you ought to speak and openly oppose the offender. When you meet a scoffer of religion, a corrupt libertine or one who wants to rob you of your most precious possession: of your holy faith—then in scorn and just anger exclaim: "Go hence, Satan!" Meekness is a virtue, but meekness when God is offended, when our silence could be interpreted as consent, such a meekness would be weakness, cowardice and sin!

Control yourselves wisely and many times your heart will be happy when it would be in turmoil otherwise. The Saints of God controlled themselves, they guarded their interior life by prayer and meditation. It is said of St. Ignatius, that he possessed such a perfect equilibrium of inward life, that he thought, if his most cherished work, the Society of Jesus, would be dissolved, he would not need more than two hours' recollection in order to have again joy and happiness in his heart.

Go and do thou likewise. Self control will accomplish more to make you happy, than the enjoyment of pleasures, and the fulfillment of your own wishes. You may weep and feel sad for your sins, for the sins of mankind. But when self control guides your thoughts, words and actions, you will have such a peace, as no man but only God can and will give to His children, who are of good will and who try, as the Saints did, by self denial to please Him.

Your devoted Friend N. N. T.

REVIEW
of Current Events.

Since the last issue of the "Mission Indian" the people of the United States have been and still are in a state of great excitement and many demand war with Spain. The destruction of the *Maine* and the cruelties against women and children on the island of Cuba would indicate, that Spain is unable to suppress the rebellion by any civilized, modern methods of warfare. The President in his message to Congress recommends an immediate interference in the Cuban affairs. Congress clamors for immediate cessation of hostilities in Cuba and for a free and independent Cuban republic. Spain does not like this interference in the name of humanity, but she will have to submit or to wage war with a country whose resources are almost inexhaustible. The end has not yet come. But it must be acknowledged, that the people and the President of the United States have been patient and forbearing.

Emperor William makes things lively some times in the Vaterland. He will get his navy, sure, but now he is after the soldiers. "A good soldier must be a good Christian" says he. And some people do not like this at all. Alexander the Great was a gentile, as was also Julius Caesar and a host of others; Frederick the Great, the grand-grand-papa of William had no belief at all; nevertheless all these men were heroes! William ought to apologize. But he has a hold on a piece of China all right.

The Swedish North Pole aeronaut (balloonist) Andree has not been heard from. The bold scientist ascended in a balloon July 10th 1897 from Dane's Island, to take a peep at the North Pole. Nobody knows, whether he succeeded or not, as he perished in the attempt, as far as his disappearance would signify. Two companions were with him. What is the matter anyhow with the Poles of the earth. They are shrouded in mystery.

England in Asia did not meet with the success which she expected. Germany, Russia and France dispute with England the supremacy. Africa *is* divided, Asia *will be* divided and Russia will have the biggest chunk. England's star is growing dim and now Ireland may have a Catholic university. Home Rule will follow after a few more disasters.

NEWS FROM THE INDIAN RESERVATIONS.

The Indians are shearing sheep, near San Jacinto, San Juan, Anaheim etc. Necessity forces them to do so. We are sorry to say, that these traveling enterprises do more harm than good to the Indians. But it cannot be helped. The crops and the pasturage in the Indian reservations are drying up and destitution will follow. There will be a demand on charitably inclined persons, otherwise the old people and the children of the Indians will starve like the Cubans, whose misery has aroused the sympathy of the Americans. At the present time, many of them are living on food unfit for human beings.

SAN FELIPE.

Juan de Dios Capistrano, a youth of 15, is very sick, dying away slowly of consumption. He received the Sacraments of the Church, April the 8th.

The new church is finished, a bell is in place and an altar erected. The church will be dedicated to the Sacred Heart. A beautiful statue, donated by the Sisters of the Most Precious Blood will also be blessed on that occasion.

Leandro Robles is in charge of the San Felipe reservation during the absence of Capt. Anadot Chapuli, who has gone to shear sheep.

Sirvantó Chapuli has charge of the church. He calls, on Sunday morning, every one in the reservation to church and all pray and sing hymns. This custom is very edifying and praiseworthy.

Domingo Hyde, a San Felipe Indian, lives with his numerous family on a ranch in the Volcano Mountains. His wife has been very sick for the last three months, but she is now on a fair way to recovery. And now comes

A True, although almost Incredible Story about a Mountain Lion.

One of the boys of Domingo Hyde succeeded in capturing a mountain lion alive. The dogs had scented the lion and the boy following them found the brute on a tree. He boldly lassoed it and brought it home. The boys then conjointly working placed a collar around the lion's neck and chained it securely in the horse stable. But the beast succeeded in slipping its head through the collar and off it ran again. Still as there was deep snow on the ground in the mountains, the boys with their dogs again tracked the lion, and found it, high up in a pine tree. One of the boys, daring beyond belief, climbed the tree to get within reach of the animal and was successful in again lassoing it, pulling it down crashing through the branches of the tree! In triumph the mountain lion was dragged home; a strong and narrow collar was put around its neck and with two chains the prisoner is now tied up in the stable. The mountain lion is a beautiful specimen of its kind; it stands about 6 to 7 feet long and 3 to 3½ feet high; it has a dark brown, spotted and fine fur and being cowed down, has lost much of its ferocity. It ought to be secured for one of the zoological gardens, as it might again escape from the boys and cause trouble or even bloodshed.

AGUA CALIENTE.

Adolf Scholder, a half breed Indian, married to a daughter of the late Alec Barker, accidentally shot himself, the ball passing through his hand. Dr. Wainright and Mrs. Dr. Halloway attended to the shattered limb. Adolf loses his middle finger as a consequence of this accident, which caused a sensation in the reservation.

No particulars are known about the time when the Supreme Court will give the final decision in reference to the homes of the Agua Caliente Indians. It may take yet some time before the question is settled.

Flora, the danghter of Adolfo and Silvestra Moro was sent home from the Carlisle school. The little girl is very sick and has little chance of recovery.

Palm Sunday, Maunday Thursday and Good Friday brought all those who were present in the reservation together in the chapel. A number of them received the sacraments; stations were said and prayers offered up to God during the holy season. Everything was quiet, devotional, edifying. A bell of 200 lb. was hoisted upon a small elevated platform 12 ft. high. May it ring to praise the Most High for years to come!

MESA GRANDE.

After considerable excitement and misunderstandings, the Indians are very quiet and brotherly. Mrs. Mary Watkins has the satisfaction of seeing her efforts crowned with complete success. Her system is an object lesson for those who have ears to hear.

CAHUILLA VALLEY.

Four deaths within two months in a comparatively small reservation, is the latest record. Besides there are many sick people. The death rate exceeds the number of births in all the reservations.

PORTRERO.

Nothing of importance has happened in this reservation. The feast for the dead was the last excitement. The Catholic Indians were told to abstain from it. Then the *other fellows* arranged it. There was some trouble, of course, to the great delight of the sanctimonious people there. Another instance, how preaching a different religion to Catholic Indians works!

MARTINEZ.

The daughter of Steve Williams died in February. She was a Christian, received the Sacraments and was buried by Rev. B. F. Hahn.

METAJ VALLE.

Antonio Quevos, the oldest Indian in the reservation, was struck by paralysis April the 4th. He will probably die.

Fifty thousand Indians, living within the limits of Indian Territory are contemplating to bid Good Bye to their present homes and to emigrate to Old Mexico. So the papers say. It is stated that these Indians are rich, controlling a wealth of about seven million dollars. They do not like to conform themselves to civilized manners and government, but wish to continue the old tribal relations and enjoy perfect independence. Everybody appears to become discontented towards the close of the nineteenth century—even the rich Indians grumble!

Additional Diocesan News.

The Popule meus of Palestrina seems again to have been forgotten. The Popule meus is sung during the most impressive of all the ceremonies on Good Friday.

The procession on Palm Sunday did not take place at the Banning school, but otherwise Holy Week was again a time of quiet work and true devotion. God will hear the prayer of the humble!

Listening unobserved to the conversation of two tiny Indian girls revealed the following criticism on a sermon: "Father Peter said his little speech so nice! So cute!"

A careful perusal of the musical programs, executed Easter Sunday in the churches of Los Angeles, reveals some curious facts. We hear of Mozart, Rossini, Gounod etc. etc. They were masters, but not in church music. Where, oh where is Palestrina? Casciolini? Vittoria? Orlando di Lasso and the host of masters of their schools? Take their folios down from the shelves—study them—it is heavenly music!

THE DELUGE.

Concluded.

Proofs of the great flood of the past are found in many caverns in which the bones of animals are met with. There are different animals, of which these remains are discovered. Some of them never live in caverns; or are hostile one to another; or they are from various zones. They are buried in alluvial soil, high above the river beds. This phenomen cannot be explained except we concede that a great inundation caused these animals to gather in the caverns in order to escape death in the rising waters of the flood.

Besides the bones of animals, also the remains of human beings are found in the caverns and moreover sea shells and ocean sand. Only a flood can explain the presence of all this in those places.

The solitary rocks, "wandering rocks", found all over the world are another evidence of a former deluge. These rocks or huge granite blocks are situated in locations far away from the mountains, sometimes even separated by parts of the ocean from their starting point. How did they come there? Who moved them away from the mountain, of which they were a part originally? Nothing else than an immense flood could do that.

The "washed out valleys" are also landmarks of a former flood. A comparison of the strata in the mountains on each side of these valleys clearly demonstrates, that some flood must have washed away the soil between them. In some of these valleys, the bones of animals are found, although there is no trace of water. Did not some great flood bring them there?

These observations, added to the report of Holy Writ and the traditions of the nations, must be regarded as additional proofs to the truth of the deluge.

The deluge though cannot be explained by the laws of nature. It was a punishment and a special intervention of God. He being offended and slighted by the sins of mankind, proposed to annihilate the sinners. He also had the power to do so.

Sceptics have asked the question, "Wherefrom all the water of the deluge could have come?" Holy Writ says: "All the fountains of the great deep were broken up, and the flood gates of heaven were opened; and the rain fell upon the earth forty days and forty nights." When cloud-bursts of a few hours may cause a flood, why should not a pour down of 40 days and 40 nights be sufficient to raise the water above the mountains. Some natural philosophers claim, that such a rain could not have been all over the earth; but Holy Writ does not say so either. Noe related what he saw. The waters could possibly flow from one part of the earth into another. Still the atmospheric conditions before the deluge were undoubtedly different from what they are now, as the Lord after the flood said, that the order in the laws of nature and the change of seasons shall not be furthermore disturbed. Add to this: That the fountains were broken up, that the waters broke forth from the depths and that a sinking of the earth's surface was also one of the possibilities, then you may understand how the earth was thus overflooded by water.

The question is asked sometimes, whether the deluge was universal, extending over the whole earth and exceeding all the highest mountains. The Bible does not say so distinctly and the learned are not unanimous in this respect. But no theologian denies, that the flood extended over all that part of the earth, which was inhabited. As the account given by Moses is nothing else, than what he heard as a tradition coming down from Noe, it is but natural, that Noe and his sons related to their descendants what they themselves witnessed with their own eyes. As there was no telegraph-line over the whole earth, we are justified to assume, that the flood did perhaps not cover all the land and all the mountains of the earth.

In answer to the objection, that it was impossible, that every animal living on earth could have entered and found space in the ark of Noe, we may briefly state, that the instinct of animals manifesting itself at the time of great catastrophes, brought them together. But there is no reason, why we should exclude the possibility, that some species of animals may have been saved by God in an extraordinary way, not to mention the fishes and amphibia, who could live in the water, and the insects which did not necessarly perish by the flood.

The deluge was an extraordinary work of God; the Almighty destroyed mankind for the sins which cried to heaven for vengeance, the Merciful God though did not annihilate all Creation and in order to preserve the living creatures the Wise God had many ways and means at His disposal.

For our belief in the truth of the Deluge, we have the distinct words of Holy Writ, the traditions of nations and the proofs found on the globe which we inhabit. To these remarks we subjoin yet the newest discovery in relation to the Deluge:

"The New Babylonian Account of the Deluge.—Rev. Father Schell, the renowned French Assyriologist, has contributed to an American journal an interesting account of his discovery of a Babylonian account of the Deluge. We have here a precious bit of clay on which was written a poetical story of the great flood, seven centuries before Moses and about the time of Isaac or Jacob. We learn positively that the story of the Deluge was familiar to the common people of Babylonia, and therefore of all the East from Syria to Persia."

Mission of San Xavier del Bac

WITH A

Description of its Church.

WRITTEN BY A

Missionary of Arizona.

Continued.

In March, 1864, the Right Reverend Bishop came to Arizona and made a pastoral visitation to the Mission of San Xavier, and to the new parish of San Augustin, at Tucson. These churches were administered at that time, the former by the Rev. A. Mesea, and the latter by Rev. L. Bosco, both priests of the Society of Jesus. The next year the agent for the Papagoes, Col. C. D. Poston, made an application to the bishop for a Catholic teacher who could take charge of a school for these Indians. The petition could not but be favorably received. The teacher was sent, with three missionaries, also assigned to the missions of Arizona; but when he arrived at Tucson, Feb. 7, 1866, the Indian agent had left the country, and the school could not be started as intended—that is to say, as a school supported by the Government. Nevertheless, the priest who then acted as Vicar-General in Arizona determined to employ the teacher sent by the bishop, and opened a school at his own expense for the Indians until things could be regulated, as had been proposed by the agent. This School was opened in the church building, but owing to the negligence of the Indians in sending their children in sufficient numbers to it, and to the very limited means the priest had at his disposal, it lasted only a few months. No other school was established for the Papagoes until September, 1873, under the administration of R. A. Wilbur as the Indian agent.

This school, which was established and supported at the expense of the Government, was directed by three Sisters of St. Joseph. From its beginning it seemed that it would be a real success, and it proved so all the time it was in existence. Unfortunately, this length of time was too short. By order of the Department, the Papago Agency was consolidated with that of the Pimas on the 1st of April, 1876, and the school suppressed the same day. Though ignoring the reasons which may have justified such an order, we cannot but regret very deeply that it should have been issued. The Indians were pleased with the way the Sisters treated the children, as they have declared several times to the Inspectors sent by the Goovernment to visit the Agency. Indeed, the Sisters did all in their power to make themselves useful in the tribe. Besides teaching the children, they visited the sick and took care of them during the leisure time left by the school. It was not long after the school had been established, that a good number of the young Indians could make a fair show in spelling and reading. Gradually the teachers and pupils overcame the great difficulty of understanding each other, and it was no little pleasure for the visitors of the school to see the Sisters speaking now in English, then in the language of the tribe, and being answered by the pupils in either language equally as well. The teaching, besides reading, writing and arithmetic, embraced the household work for the young girls. The Indian children were not very regular in attendance, still, the classes were numerous enough to be conducted with success. Though the school lasted only a short time, it has not been fruitless. This can be seen by the manner in which some of the pupils have regulated their way of living since. From April, 1876, the Papago Indians have remained without a special agent. What the Government gained by that we do not know; but what is obvious to all people acquainted with these Indians is that the loss has been for them. Being far from the agent to whose care they were committed, they were left too much to themselves; the consequence to too many of them is that they have fallen back either materially or morally. In these late years they have indulged freely in the use of strong liquors, which has been the cause not only of the squandering of the little money they had, but of many quarrels, ending, too often, in the loss of life.

Religious service is held at San Xavier regularly every other Sunday at 9 A. M.

(To be concluded.)

Religion in the United States.

"Nouvelle Revue" contains an interesting article on religion in the United States by M. de Coubertin, which should be read by those men who claim to be Christians and yet are constantly crying "no secular appropriations."

No one desires a union of Church and State in America, nor wishes the Government to show partiality for any particular Church. It is not that any creed shall prosper on the liberality of Congress that appropriations are asked for hospitals, asylums and Indian schools, conducted under the auspices of religious bodies. On the contrary, it is to the benefit of the State that these appropriations are made, as they render much larger appropriations unnecessary.

M. de Coubertin says: "The spheres of religion and the State are constitutionally distinct. The Government professes to ignore the existence of religion, and yet prayer is an invariable accompaniment of all manifestations of the national life. No foundation stone is laid, no important meeting is held without an appeal for the Divine assistance. Congress has its chaplain; the State legislatures request many ministers of different creeds to preside at the opening of their meetings; in the President's message he summons the people to unite in a common thanksgiving towards the "Sovereign Ruler of the World." He observes that there is one article in the American Constitution which is understood, and which does not appear in the text, but which is in full vigor, namely, "The Christian religion is the religion of the State."

M. de Coubertin might have gone farther and given still stronger reasons for his contention, as every official, from the President down to the common constable, makes an act of divine faith when sworn into office. Still more, every witness before our courts swears or affirms, thus expressing belief in the teachings of Christianity. Then the question might be asked by men like M. Coubertin: "Why should a nation having the Christian religion as a religion of the State hesitate to appropriate money when it is to be distributed by a Christian organization, so as to save the exchequer of the State great sums of money?"

If the Christian religion is the religion of the State there should be no objection to these appropriations, and the men who oppose them show enmity to the cause of Christianity when they allow their bigotry to blind them to the interest of the State, and its wards who are cared for by religious communities. Consistency is indeed a jewel, but it is very rare among those who seem to imagine that it is an evidence of Christianity to turn orphans into the street, and to drive Indian children into the wilderness to grow into savages rather than have them cared for by religious communities.

Dead or Alive?

To be buried alive is horrible to think about, and yet there are cases on record where such has happened, and, with the number of half-educated physicians in these United States, it may occur again. Three years ago I had a sick call. The messnger told me that they did not know whether the man was alive or dead. He kept his natural warmth, looked flushy, but was unconscious and without pulse. I took the holy oil along and found everything as reported. The man had had an attack of delirium tremens, and as he belonged to a forbidden society I thought it best to await the return of the physician, who had gone after his electric battery. Since the evening before the doctor had been there, but unable to rouse the patient. When I had heard all about the case I asked a neighbor to go for another physician, a friend of mine.

The physician with the battery arrived first, worked the life out of the battery, but brought back none to the patient. The other physician soon made his appearance, too, and, after asking a few pointed questions, lanced the skin, and declared the man dead. When the body was raised from the bed the signs of decomposition were visible at once all over its back. If physicians can work whole nights, with a dead body, thinking it alive, how shall laymen find it out? To solve that problem, the French Academy of Science lately offered a reward of 65,000 francs to any one giving a sure and simple method for distinguishing life from death. A French physician obtained the price for the following answer:

1. If between the fingers of the hand stretched out and held against an artificial light a purple-red color is visible, life is still there. That color appears only as long as there is circulation of the blood. With death circulation stops.

2. Put a rubber band in the form of a ring tightiy around one of the fingers, leave it there for a few moments. When at its removal a brownish-purple color is seen in the spots, death has not yet set in.

3. When a small hole made with a needle into the skin of the person closes at once after the needle is removed, life is not extinct; when the hole remains open life gone. This test rests on the contractibility of the skin, which disappears with death.

4. Put a strong solution of ammonia on the skin and cover it at once with a thimble. If a blister appears under it, the person is alive, otherwise he is death.

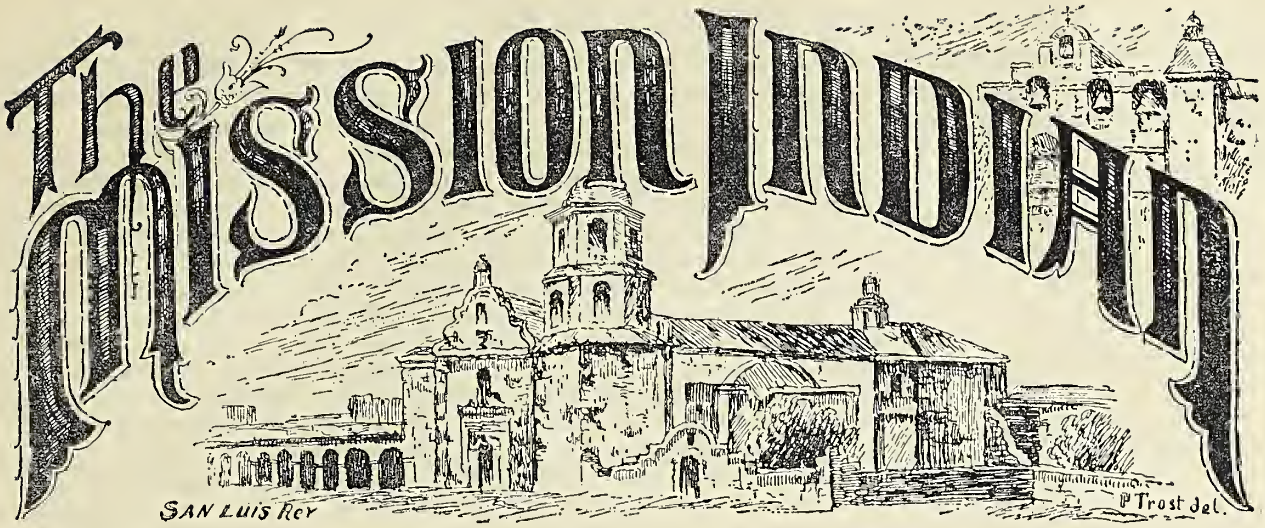
(*The Review.*)

A Corner in Smiles.

—Miss Helen (looking into the pasture): "Are those cowlets, Harry?"

Harry: "I don't know whether they are cowlets or bullets."

—When the doctor told the dying editor that his "circulation was very low," the editor whispered with his last breath: "Don't let my contemporary know it; I've always sworn to the largest circulation in the country." Id.



VOL. III. BANNING, CAL., MAY 15, 1898. NO. 8.

TO OUR BLESSED LADY.

What mortal tongue can sing thy praise,
 Dear Mother of the Lord?
To angels only it belongs
 Thy glory to record.
Who born of man can penetrate
 Thy soul's majestic shrine?
Who can thy mighty gifts unfold,
 Or rightly them divine?

O Virgin, what sweet force was that
 Which from the Father's breast
Drew forth His coeternal Son,
 To be thy bosom's guest?
'T was not thy guileless faith alone
 That lifted thee so high;
'T was not thy pure seraphic love,
 Or peerless chastity.

But oh! it was thy lowliness,
 Well pleasing to the Lord,
That made thee worthy to become
 The Mother of the Word.
Praise to the Father with the Son,
 And Holy Ghost thro' Whom
The Word eternal was conceived
 Within the Virgin's womb.

Description of the Church

SAN XAVIER DEL BAC

near Tucson, Arizona.

By a Missionary of Arizona.

The church, as can be seen by its arches, surpassing the semicircle and the ornamental work in low relief which covers the flat surfaces of some parts of its walls, belongs to the Moorish style.

The first thing to be noticed is the atrium, a little enclosure 66x33 feet, which separates the church from the plaza, and which was used, as we have seen, for the place of meetings relating to matters not connected with religion. On the frontispiece, which shows the width of the church with its two towers, is placed, in low relief, the coat-of-arms of the order of St. Francis of Assisi.[*] It consists of an escutcheon, with a white ground filled in with a twisted cord,[†] and a cross on which are nailed one arm of our Saviour and one of St. Francis, representing the union of the disciple with the Divine Master in charity and the love of suffering. The arm of our Lord is bare, while that of St. Francis is covered. On the right side of the escutcheon is the monogram of Jesus the Saviour of men, and that of the Blessed Virgin Mary on the left. The frontispiece was surmounted by a life-size statue of St. Francis, which has now gone nearly all to pieces under the action of time.

The church, which is built of stone and brick, is 105x27 feet inside the walls. Its form is that of a cross, the transept forming on each side of the nave a chapel of twenty-one feet square. The church has only one nave, which is divided into six portions, marked by as many arches each one resting on two pillars, set against the walls. Above the transept is a cupola of about fifty feet in elevation, the remainder of vaults in the church being only about thirty feet high.

Going from the front door to the main altar, there is on the right hand side wall a fresco representing the coming of the Holy Ghost upon the disciples. Opposite to it is the picture, also in fresco, of the Last Supper. Both paintings measure about 9x5 feet.

In the first chapel to the right hand are two altars, one facing the nave, with the image of our "Lady of Sorrows," standing at the foot of a large cross, which is deeply engraved into the wall, and the other with the image of the Immaculate Conception. In the same chapel are two frescoes representing Our Lady of the Rosary and the Hidden Life of our Saviour. The opposite chapel is also adorned with two altars. One of them is dedicated to the Passion of our Lord, and the other to St. Joseph. There are also two paintings, the subjects of which are: Our Lady of the Pillar[*] and the Presentation of our Lord in the Temple.

The main altar, which stands at the head of the church, facing the nave, is dedicated to St. Francis Xavier, the patron saint the Jesuits had chosen for the first church they had established in the mission. Above the image of St. Francis Xavier is that of the Blessed Virgin; between the statues of St. Peter and St. Paul, and above the altar piece, a bust, representing God, the Creator. The pictures which are seen on the walls near this altar, are: on the right hand side, "The Adoration of the Wise Men," with the "Flight into Egyt;" and on the left, "The Adoration of the Shepherds," with the "Annunciation."

These altars, and especially the principal one, are decorated with columns and a great profusion of arabesques, in low relief, all gilded or painted in different colors, according to the requirements of the Moorish style.

Besides the images we have mentioned, there are the statues of the twelve Apostles, placed in niches cut in the pillars of the church, and many others, representing generally some saints of the Order of St. Francis. There are also in the dome of the cupola the pictures of several personages of the Order who occupied high rank in the Church.

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[*] The founder of the Franciscan Order.

[†] A part of the Franciscans' dress.

[*] An apparition of the Mother of God, at Saragossa.

Going again to the front door, there are two small openings communicating with the towers. The first room on the right, which is formed by the inside of the tower, is about twelve feet square, and is used for the administration of baptism. A similar room, which is of no particular use now, but which corresponds to the mortuary chapel of the old basilicas, is located in the left tower. From each one of these rooms commence the stairs, cut in the thickness of the walls, and leading to the upper stories. Starting from the baptistery, the second flight reaches the choir of the church. A good view of the upper part of the monument can be had from that place. There are also some frescoes worth noticing. These are the Holy Family, facing the main altar; St. Francis, represénted as raptured by heavenly love, in a fiery chariot; St. Dominic, receiving from the Blessed Virgin the mission to promote the devotion of the Rosary in the world; and the four Evangelists with their characteristic attributes. Two flights more lead to the belfry, where are four rough and home made bells of small size. Twenty-two steps more bring the visitor to the top story, and under the little dome covering the tower, an elevation of about seventy-five feet above the ground. Here a glance can be cast on the beautiful and extensive valley of the Santa Cruz, and on the surrounding country.

One of the towers, as can be seen, was never completed; it lacks the dome and plastering from the second story above. The reason why it remained unfinished we do not know; but we suppose it was the scarcity of means which was felt by the missionaries at the beginning of this century, as stated in the notice. Some people venture to say that the fact was owing to the death of the principal builder, which must have occurred before the completion of the work. Others believe that it was in order to avoid the payment of a tribute which, according to them, was due to the Pope by all finished churches. None of these explanations is admissible. The first is wrong, because the tradition says that the principal builders of this church were two brothers by the name of Gauna, who were subsequently employed by the missionaries to build the Church of Tumacacori; and the second, because there is no mention whatever in history of any tribute to be paid to the Pope, by any church, whether finished or unfinished.

On the west side of the church, separated from it by a narrow passage, is an inclosure with an opening on the north and a small chapel standing at its western side. The ground enclosed was formerly used as a cemetery, and the chapel was the place where the dead bodies were kept until the ceremony of the burial could be performed.

On the east side of the church is the mission building, which formerly occupied a somewhat extensive space, and consisted of the rooms necessary for the priests, of the work shops and stores for the provisions. Besides, there were several farming houses conveniently located on the mission land. Of these buildings there are now only two rooms, making a body with the church, and four extending south and facing on the church plaza.

All these rooms were repaired by the Government in 1873, with the consent and under the supervision of the Bishop, and used as a schoolhouse until 1876.

THE RED CROSS.

To decrease and mitigate the horrors of war, and especially to have the wounded attended properly, the Red Cross Society was founded at the Convention of Geneva, Switzerland, which concluded its session August 22, 1864. The articles agreed upon and which were by degrees enlarged and signed by the nations are the following:

Physicians, all persons belonging to the hospitals, or employed in the transportation and moving of the wounded, also those places, where wounds are dressed, ambulances or houses for the wounded, are declared neutral, and in case of war, the belligerent parties should take care, not to concentrate the battle near such places, nor to molest in any way the persons which are included in the above agreement. In order to make such persons and places better recognizable, the members and employees of the ambulances and hospitals are to wear a white band having a red cross in its center, around one arm, and a white flag with the red cross is hoisted above the places and buildings occupied by them.

The following nations signed the articles: First Switzerland, Baden, Württemberg, Prussia, the Netherlands, Belgium, Denmark, Hesse, Italy; then Greece, Great Brittain, Turkey; France, Austria and the other European states followed two years later, and at the present time all the civilized nations in the old and in the new world consider it a stringent law, that the articles of the Red Cross Society must be honored and obeyed and humanity shown to the wretched wounded soldiers.

Emperor Alexander of Russia endeavored to extend still more the privileges, but when the representatives of the powers met at Brussels in 1874, the project failed.

War is war. Happy to some extent are those, who die on the battlefield, and happy are they, who can return home unhurt after the war. But who can give a complete description of the woe and misery of the poor wounded, mangled and crippled soldiers? Proper preparations ought at once be made everywhere to care for the wounded, and when we find fault with the Spaniards for not having observed the law of humanity as we expect it of a Christian nation, let us set a good example of humanity and brotherly love by mitigating the agonies of those unfortunate warriors, who return wounded and mangled from the battles.

* * *

Spain, Cuba and the United States.

The Kingdom of Spain has an area of 195,774 square miles and about 17 millions of inhabitants. The available military force may be about 300,000 men, not counting the reserves.

The Island of Cuba has a length of 780 miles from East to West and a width of 25 to 130 miles. There are 977,900 Spaniards and Spanish Creoles, 10,000 Whites of other nationalities, 43,800 Chinamen and 489,000 Negroes, in all 1,521,000 inhabitants in Cuba. There are no Indians any more there.

The United States have an area of 3,662,990 square miles and a population of 75 millions. The regular army is small, because the United States are a peace loving nation and it is only the yellow, sensational newspapers with the politicians, who brought on the war with Spain. The regular troops number about 25,000 men; the militia force consists of about 250,000 men, but there are more than one million of men within the ages of 20 and 30, who could be trained and enlisted for the time of war. These numbers speak for themselves.

Diocesan News.

We are glad to hear that the venerable Archbishop Salpointe is improving.

The Sacred Heart Church of Redlands comes to the front with a neat, creditable calender.

Father McCarthy visited Soboba on the first Sunday of this month, looking after the Catholic Indians living there.

Mr. Thos. Flaherty has chosen the pretty city of Redlands for his permanent abode.

Rev. Father O'Grady, who stayed last winter in Yuma, has been appointed pastor of Ukiah.

The building of the convent of the Sisters of the Holy Name at Pomona is steadily going on.

Archbishop Salpointe's book is ready for sale. Write to the Mission Indian, enclosing amount of $1.75 for a copy.

The many friends of Rev. Father O'Growney will be pleased to hear, that he is still among the living and has rather improved.

Rev. Father Callaghan of Petersborough, Canada, stays at Beaumont. The father is an invalid and wishes to be benefited by the California climate.

Three Indians, Ignacio, Nicholas and Severino, came all the way from Warner's Ranch to Banning, in order to sell a few Indian baskets to the Sisters.

Our Right Rev. Bishop is at present in New York and is not expected home before June. We hope at his return he will bring the peace, we are praying for just now.

Next September two new parochial schools will be opened: at Monterey by the Sisters of St. Joseph, and at Pomona by the Sisters of the Holy Name. Ad multos annos!

Alphonse Roth, who was a frequent and welcome visitor to the Mission Indian's sanctum last year, has entirely recovered from a siege of sickness and is assisting his father in the office.

At Redlands, on Sunday evening, May 8th, Rev. Father Fitzgerald spoke feelingly on "The duty we owe 'our boys'". The lecture was a masterpiece of eloquence, his ringing words of patriotism reverberating through the pretty little chapel clear and inspiring as a buglecall. The lecture was largely attended.

The Right Rev. Bishop has ordered the prayer *Pro Pace* to be said during Mass. The way how victories are coming in, peace may be soon accomplished.

The St. Vincent's College *Student* came out with a red, white and blue May number. "Vita sine litteris mors est" is the monogram on the cover. The Student is a credit to the St. Vincent's College.

On Easter Sunday, an Indian called Schwappe, died in Cahuilla Valley, aged 54 years. His older brother was so affected that he too fell sick and died two weeks later. Indeed, also the Indian is a human being.

At the Fair, held in the Turnverein Hall last month in favor of the Cathedral School, Los Angeles, a magnificent programme delighted the many visitors. It is said that it was better than most of the others held formerly. The net proceeds were very satisfactory, considering the war times.

During the past month there arrived in Pomona a lively young colt. Its sire hails from famous Kentucky with an enviable record. With hay at twenty-five dollars per ton, an offer of fifty dollars has been refused. Exeunt omnes!

Church music must be studied to be properly understood. But let no one imagine that the operatic music in vogue upon the choirs of our churches in any way approaches the beauty of genuine church music. It all depends on an intelligent, wide awake director, whose heart beats for God!

We are told, that the Indians at San Felipe are in danger of being evicted. We hope, that the authorities will protect them. It would be truly a disgrace to the country, if a Frenchman would succeed to claim Indian land, by proving "that he was there before the Indians."

An English battleship, flying the yellow flag and for this reason at first thought to be a Spanish man-of-war, caused a little excitement at San Pedro, May the 7th. Fear was dispelled when the ship's nationality was discovered. We expect to get details of the incident from the kind pastor of San Pedro.—

Rev. Father Schneider paid a visit to Los Angeles and Redlands. The Rev. Father is taking good care of the Yuma Indians. Lately he baptized the old Indian chief Famoso. This chief is renowned for having signed the last treaty with the whites, when they came to take possession of territory by force. He is now 115 years old, his wife, 110 years of age, is still alive and also baptized. In fact, as there is a great mortality among the Indians, the Rev. Father has baptized a great number of adults and children; his register showing the number of 300. "Blessed are they who wash their garments in the Blood of the Lamb."

Some maliciously inclined person spread the report that the Rev. Father Fisher had stated from the pulpit in the present crisis that it was the duty of Catholics to uphold Spain. So indignant was the reverend father that he devoted the time usually allotted to the Sunday sermon to a vigorous denunciation of the calumny, and stated that next to God our duty was to our country. Any man who would not lay down his life for his country's honor, ought to be kicked out of it. He stated that no truer or more loyal American lived than he and that he was ready to go to the front whenever duty called him. "Why," said he, "even were the Pope of Rome in a position to declare war against these United States and invaded our shores, it would be the duty of every true Catholic to repel the invasson. That's Catholic teaching," Father Fisher said; he hoped that in justice to himself the denial would be as readily circulated as was the calumny. (*Los Angeles Herald.*)

REED, O., APRIL 25, 1898.

Rev. and dear Father:

Excuse me for not writing sooner, for I was just about sick when I came home, but for the last few days I commenced to feel better. I hope it will be God's will that I may regain my former health.

I found all the people of Reed in good health, and they were all anxious to hear something about Father Florian, for all that they have a nice young priest now they cannot forget Fr. Florian. Since April 1, it is cold here in Ohio for this time of the year, but I don't mind it. I was afraid at first of catching cold, but as I stayed in the house nearly all the time it did not effect me as much as some of the people here, who ought to be used to this climate. For the last few days I commence to feel better so I have to thank you that you did let me go home, for all that I feel very lonsome here, I only wish that I could be with the Indian boys for one day to see how they make things go now.

Wheat looks mostly poor, some of it was plowed over end sowed with oats. Hay has started nicely. The fruit trees are late this spring; peaches are just in blossom, all the other trees are bare yet; it was very warm in March, and cold in April; the coldest weather they had this winter was in the first week of April.

Enclosed find Money Order of 1.50.........

I talked with some of the people of Reed, and told them how and what work you have with these poor Indians. They feel sorry for you, as they all remember how kindhearted you are, and they all hope to see you soon in their midst, and preach them another sermon and say something about the Indians and California.

We all send you our best wishes, also to Father Peter and the Sisters.

J. H. S. N.

THE MISSION INDIAN.

PUBLISHED MONTHLY BY B. FLORIAN HAHN, C.P.P.S.

SUBSCRIPTION RTAE :
Per Year..50 Cents
Payable in Advance.

Entered at the Banning Postoffice as second class master.

BANNING, CAL., MAY 15, 1898.

A good Catholic, is also a good patriot. He who is true to his God is also true to his fellowmen!

◆

The Spaniards living in the City of Mexico gave $300,000 for the suffering Cubans. Let us give them credit for this act of charity!

◆

Dances (round and square, also the frequenting of theaters) may be compared with mushrooms; the best of them are useless. This is one of St Francis de Sales' sayings.

◆

Bismarck is quoted on the Cuban question. Says he: "We Germans condemn war as impracticable." Why then did Bismarck wage war in 1864, 1866, 1870 and 1871? Bismarck is old and forgetful!

◆

The United States are waging war against Spain in order to end the revolution in Cuba. It is stated that the Concentrados are starving. To help them the Spaniards have now to be starved. It is queer world indeed!

◆

There are at present 164 lodges of secret societies in Cuba; Spain is ruled by men, who are also secretly sworn in against the Church. This ought to settle the question about the religious feature in the American-Spanish conflict.

◆

The Alaska Indians enjoyed a rushing business since the gold fever drew the miners to Klondyke. The Indians acted as carriers through the Chilcoot Pass. Now it is said that white laborers drive out the red men from their business as package carriers. This competition beats all we have ever heard.

Whether Catholic or Jew, Infidel or Christian, there is but one duty to every citizen — native or naturalized—of the United States: Loyalty and truth to the Star and Stripes, to that great Republic, in whose domain are our homes, our families, and our friends; to the country, which has sheltered and given wealth and happiness to many who came to its shores poor and exiled!

◆

Converts to Rome, a book published by Swan, London, states, that within the five years 1887 to 1892, 324 Anglican clergymen became Catholics. Most of those, who were yet unmarried, became priests after their conversion, and five of them are now bishops. The married converts had to choose another pursuit in life and one may realize the material sacrifices, they had to bring in order to again embrace the faith of their forefathers!

◆

No one who has a feeling heart in his bosom will find fault with the Spanish people in the West for sympathizing with Spain. But never should this sympathy manifest itself in disloyalty to the United States. A Spanish lady said: "I sympathize with Spain, because my father and mother came from that country; but I was born here in California and my heart beats for the American nation." What a beautiful sentiment!

◆

In reference to the inhumanities in Armenia, it is stated by Dr. Hamlin, that the Turks have changed 328 Christian churches to moslems; they destroyed 568 other churches and 77 convents. 100,000 men, women and children were killed, 2493 villages were reduced to ashes, and 500,000 persons were exiled, of whom 100,000 died of starvation. Still nobody cares to wage war against the unspeakable Turk, although nobody will say that might is right!

The "Anishabe Enamiad" writes: "Indians, too, are enlisting. In Wisconsin the Oneidas, Menominees, and Stockbridges will organize a battalion of soldiers. Indians make good soldiers. They keep cool in battle and stick to orders. In the Civil War the Menominees formed a company by themselves, and their soldiers were praised by the Government for their coolness and bravery. A number of Ottawas and Chippewas also joined the U. S. Army at the time. Some of their widows draw pensions to this day."

We again express our heart felt thanks to the many friends, who generously are aiding us in our work for the Indians, by subscribing for the Mission Indian, by donations and by encouraging, appreciative words. It is not in our power, to address every one individually, hence to one and all of our benefactors a sincere "May God bless and reward you!" The address on the wrapper or on the cover bears the date when the time of subscription expires. 50 cts. is a small amount, but it means much for our Indian school. Labor and unnecessary expenses are saved by remitting by mail, either in postage stamps or money order. — Kindly advise us of any inaccuracy of address. Our Indian boys try hard to do their work well, but addresses are sometimes puzzling.

The *Philippine Islands* comprise a group of about 1200 islands and are situated between the Pacific Ocean to the East and the Chinese Sea to the West. The total area is estimated at 120,000 square miles with a population of about five millions. The climate is hot and moist, the soil very fertile, there is an abundance of water in lakes and rivers, and vegetable life reaches an almost gigantic development. Also the animal and mineral kingdom are splendidly represented.

We mention here some of the products: Cotton, sugar, coffee, rice, wheat, maize, pepper, ginger, cocoa, vanilla, cinnamon etc. Gold, iron, copper, coal, and sulphur in immense quantities are found. The population consists of Negroes, who are repulsive and savage; the Malays, who are mostly Catholics and industrious, the Chinese and Mestizoes from Chinese and Natives, the majority of these being engaged in commerce. There are few Spaniards in the Philippine Islands.

The excitement throughout the States in reference to the war is increasing. An editor, who said in his paper, that the flag of the United States was but a rag fastened to a pole, had to flee for his life. We are reminded by this incident of St. John Damacene. When accused by the Iconoclasts of honoring images, he showed a coin with the emperor's picture, asking the emperor, whether it would be right to trample upon the image, whereupon he was made to suffer bodily harm. But the Saint exclaimed, "if it is a crime to dishonor the emperor's picture, it is also a crime to dishonor the images of our Lord and of the Saints." If we honor the emblem of this great country, we may also honor the cross, the emblem of our salvation. To say that Catholics adore pictures or the Saints, is an untruth. We *honor* them, as the people in this country honor the heroes, who built up the commonwealth; we revere the pictures of the Saints, as the people are revering the representations of Washington, Lincoln, Webster and of many others, renowned for patriotism or learning. And if it would be a crime to insult the flag of the country it would also be a crime to dishonor whatever refers to God and to His servants, who set an example of heroic virtue to the whole world.

War between the United States & Spain.

Brief Review for our Indians.

Wednesday, April the 20th, the Spanish ambassador to the United States was told by our Government to go home. He left the same day and went with his assistants to Canada.

The same day, the ultimatum of the United States was sent to Spain and was received by the American ambassador Woodford. In this ultimatum, President McKinley, in the name of Congress and of the people of the United States, demanded of Spain, to withdraw her troops from Cuba and to give up her sovereignty over the island and make Cuba free and independent. The Spanish government being informed of the ultimatum, told Minister Woodford to go, before he had an opportunity to present it. He left Madrid, the capital of Spain, the day following, Thursday, April the 21st.

War was officially declared by the President of the Uuitsd States, April the 26th.

The following campaign seems to be planned by the authorities of the United States Government, in order to pacify Cuba and to force Spain to abandon the island:

Our fleet will attack the Spanish fleet at Manila, the capital of the Philippine islands. The North Atlantic squadron will blockade Havanna, aid the landing of U. S. troops on Cuban soil and also threaten Porto Rico. The so called "Flying Squadron" will attack the Spanish fleet, wheresoever it will make its appearance. The U. S. army will train and make ready for the fight at Chicamauga, Tenn., and at Tampa, Fla., in which two places the troops are yet camping. The regular army will later on be transferred to Cuba, the Spanish fortifications will be attacked und when successful, the Spaniards will be forced to go home.

Commander-in-Chief of the Army and Navy is the President of the United States, W. McKinley. He has appointed Rear Admiral Sampson commander of the North-Atlantic squadron; Commodore W. S. Schley, commander of the "Flying Squadron"; and Commodore G. Dewey of the Asiatic squadron.

The President issued a call for 100,000 volunteers on Friday, April the 29th. Regular army and navy were and are mobilized in the quickest and most effective manner. The swords are being sharpened for the actual conflict. The only operations having been going on in the Atlantic ocean are the blockade of Havanna and the taking of Spanish commercial vessels by the U. S. warships.

The two fleets at the Philippines met in naval battle on Sunday, May the 1st in the harbor of Manila.

The following two dispatches from Admiral Dewey tell the result of the Battle of Manila:

"Manila, May 1.—Squadron arrived at Manila at daybreak this morning. Immediately engaged the enemy and destroyed the following Spanish vessels: Reina Christina, Castilla, Don Antonio de Ullon, Isla de Luzon, Isla de Cuba, Gen. Leso, Marquis de Duero, Correo, Valasco, Isla de Mindanao, a transport and water battery at Cavite. The squadron is uninjured and only a few men are slightly wounded. Only means of telegraphing is through American Consul at Hongkong. I shall communicate with him.

Cavite, May 4.- Long, Secretary Navy. I have taken possession of the naval station at Cavite, Philippine Islands and destroyed its fortifications. Have destroyed fortifications at the bay entrance, paroling the garrison. I control the bay completely and can take the city at any time. The squadron is in excellent health and spirits. The Spanish loss is not fully known, but very heavy —150 killed, including the captain of the Reina Christina. I am assisting in protecting the Spanish sick and wounded. Two hundred and fifty sick and wounded in hospital within our lines. Much excitement at Manila. Will protect foreign residents.

"Dewey."

The U. S. fleet under the command of G. Dewey entered the harbor of Manila during the dark night and thus surprised the Spaniards. The guns of Dewey's squadron were better served and reached farther than did the Spanish cannons. The attacking Americans were the stronger party. The Spanish sailors fought bravely, but in modern warfare personal bravery is of no avail. The tactics of Admiral Dewey were those of a strategist, and equipped with an excellent fleet he simply buried the Spanish warships under the mountains of projectiles thrown upon them. There were really two battles at Manila, one when the fleet was destroyed, the other when Dewey silenced the forts, which command the entrance of the harbor. From this battle we may safely conclude, that the Navy of the United States is stronger than the Spanish and due credit must be given to those who helped to build it up, and to the gallant commander with his officers and men.

Soldiers of the Cross.

Notes on the ecclesiastical history of

Colorado, New Mexico and Arizona.

A new book, descriptive of the New Mexican and Arizona missions, entitled "Soldiers of the Cross," has just been published.

The writer, Archbishop Salpointe, late of Santa Fe, has devoted himself since his retirement from active missionary duties to this work, which for him was indeed a labor of love.

Having spent nearly forty years in New Mexico, Colorado and Arizona, as priest, vicar apostolic and archbishop, the author is truly well fitted for the task of giving clear, concise and most reliable information.

Fully conversant with the most reliable Spanish documents and Indian traditions, his book is a most valuable history. It presents to the reader clear information about the discovery of this new land, and the early condition of the inhabitants. The various Spanish expeditions, their successes and reverses and the thrilling adventures of missionaries are so well described that the reader loses himself and is captivated. He finds himself journeying for days into the heart of an unknown land, side by side with the gallant and daring missionaries and soldiers.

He accompanies the priest into the Indian pueblos and witnesses the great work of grace among these dusky savages. And again he sees the revolution, the bloodshed, the defeat of the Spaniards and the martyrdom of the holy priests.

The book contains forty four halftone engravings which are indeed artistic and reflect much credit on the author's good taste and love of the beautiful.

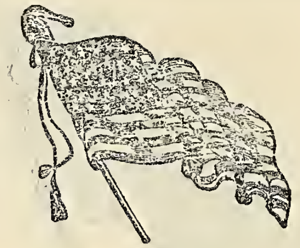
The volume is a large octavo, handsomely bound and contains over 350 pages in beautiful type on good paper.

Those interested in the Indian missionary work will prize the book, the more so as the printing is the work of the Indian boys of the Banning Industrial school.

To the priests and all who know the good Archbishop it is unnecessary to state anything concerning this book. That it is the work of Monsigneur Salpointe is sufficient recommendation for them.

That the book may have a wide circulation and reach all lovers of reliable American history and missionary progress is the earnest wish of

A Reader.



The American Catholics.

AN INTENSELY PATRIOTIC LETTER FROM THE ARCHBISHOPS.

It will Be Read in All the Catholic Churches of the Country next Sunday.

Associated Press Dispatch, published in the Daily Papers.

Washington, May 10.—The Archbishops of the Catholic Church in the United States have agreed upon a letter, addressed to the clergy and laity of the country. The letter bears on the war with Spain and will be read in all the churches on Sunday. It is indorsed by Mgr. Martinelli, the apostolic delegate, and is as follows:

"To the Clergy and Laity of the Catholic Church of the United States, Greeting:

"The events that have succeeded the blowing up of the battleship Maine, and the sacrifice of 266 innocent victims, the patriotic seamen of the United States, have culminated in war with Spain and our own beloved country.

"Whatever may have been the individual opinions of Americans prior to the declaration of war, there can now be no two opinions as to the duty of loyal Americans. A resort to arms was determined upon by the Executive of the nation with the advice of both houses of Congress and after consultation with his Cabinet officers, but not until every effort had been exhausted to bring about an honorable and peaceful solution of our difficulties with Spain. The patient calmness, the dignified forebearance, the subdued firmness of President McKinley during the trying time that intervened between the destruction of the Maine and the declaration are beyond all praise, and should command the admiration of every true American. We, the member of the Catholic Church, are true Americans, and as such are loyal to our country and our flag and obedient to the highest decrees and the supreme authority of the nation.

"We are not now engaged in a war of section against section, or of State against State, but we are united as one man against a foreign enemy and a common foe. If, as we are taught by our holy Church, love of country is next to love of God, a duty imposed upon all by all laws, human and divine, then it is our duty to labor and to pray for the temporal and spiritual wellbeing of the brave soldiers who are battling for our beloved country. Let us faithfully beg the God of battles to crown their arms on land and sea with victory and triumph and to stay unnecessary effusion of blood, and speedily to restore peace to our beloved land and people.

"To this end we direct that on and after the receipt of this circular and until the close of this war every priest shall, in his daily mass, pray for the restoration of peace by glorious victory for our flag. We also direct that prayers for the brave soldiers and sailors that fall in battle be said every day after mass. These prayers shall be aloud with the people and shall be "Our Father" and one "Hail Mary" and the "De Profundis."

"We pray that God may bless and preserve our country in this great crisis and speedily bring victory, honor and peace to all our people."

MISCELLANEOUS.

The new bishop of Vancouver Island is the Rev. Alexander Christie, at present rector of St. Stephen's Church, Minneapolis. The bishop-elect is a native of Vermont and forty five years of age.

Rev. Father Doherty, the well known Paulist Father of San Francisco, has offered his services as chaplain in the United States army during the present war. Those who know the good Father's zeal for the salvation of souls and his sterling patriotism will all unite with the Mission Indian in wishing a "God Speed" to the popular missionary.

Rev. Father Chatwick, the chaplain of the wrecked battleship *Maine* speaks feelingly on the noble Catholic sailors, who constituted the crew on the ill-fated steamer. He mentions, that of the 150 Catholic men on the Maine, 140 belonged to the League of the Cross. How sad that they had to perish so miserably. Father Chatwick is now on the cruiser Cincinnati.

Archbishop Corrigan celebrated his episcopal jubilee May the 5th 1898. Archbishop Ryan, the silver tongued orator, preached. As a gift to the Archbishop the clergy and laity of the archdiocese have collected the sum of $300,000, in order to wipe out the debt on the Diocesan Seminary at Dunwoodie, N. Y.

Catholic Belief.

Longevity of the Patriarchs.

Holy Writ informs us, that from the time of Adam until the deluge, a space of 1656 years, the ages of the patriarchs, and presumably also of their contemporaries, were counted by centuries of years. Thus Adam lived 930 years, Seth 912, Enos 905, Methusala 969, Noe 950 years. After the deluge, the ages of men declined, and reached finally the number of which David speaks in the 89th psalm: "The days of our years are three scores and ten years, but if in the strong they be four score years, and what is more of them is labor and sorrow."

There are some people though who say, that the years which are mentioned in Holy Writ are not years of twelve months, but only months, namely years of the moon. This opinion is contradicting the Bible; for we read plainly, that the deluge began "in the second month on the seventeenth day" and "the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia."

Jacob, the patriarch, bewailed the shortness of his life and he told King Pharao, that his years did not come up to those of his forefathers. Also Homer complains, that the ages of the people, who lived at his time, were decreasing. Another historian, Flavius Josephus quotes Hesiod, the Greek historian, who asserted that in the beginning the human beings attained an age of centuries. The Egyptians, Hindoos and Chinese give the same account.

The Bible mentions the ages of Seth and Kainan, when the first son was born to them. Seth was then 105 and Kainan 70 years of age, which when taken as moon's years would be 9 or 6 years respectively, which shows the absurdity of the assertion, that the years were not years of twelve months.

In regard to the long ages of the primitive men, the Holy Fathers have given us various reasons. Before the flood, they say, nature was in its original vigor and strength. The human race, neither possessing nor knowing the commodities, pleasures and delicacies in manners or in food, which later on weakened and shortened life, was less subject to sickness and therefore as a matter of fact naturally endowed with a long life.

Then they say, that a life of many years was given by the Allwise God to the patriarchs, in order to keep up the original divine revelation, which was thus related and confirmed by Adam and the other patriarchs, to their children and children's children for a period of long centuries. And when even the wicked lived long lives, their sin and their punishment was made manifest to whole human race.

God is good. He did not desire that man should die. Sin brought death into this world, and it is also again sin, that shortens man's life, although we ought not to forget that the length of our lives ought to be rather estimated by the good works we do, than by the number of years, which as we know will have finally an end.

ABOUT COMETS.

* * *

Comets. Most of us have seen a comet, at least depicted; it is a star with a luminous tail. Different comets revolve around our sun and return to our view within a certain period. Generally the ellipses of comets are much more elongated than those of planets. When a comet is first noticed with the telescope in considerable distance from the sun, it has no tail. The nearer it approaches the sun, the more the tail is developed. First some matter seems to dissolve and separate from the starlike body (or "kernel") at the side of the sun as attracted by the sun for a short distance and soon thereafter move around the kernel (called "nucleus," from the latin: nux, a nut) and develop into a tail. This tail takes its direction away from the sun, whilst the kernel is kept encircled by that matter. Such a star becomes similar to a head with very long hairs and is for this reason called a comet, "hair star." The tails of comets stand as a rule in opposition to the sun, and they are so thin, that the stars shine very plainly through them. This fact led to the conclusion, that comets are of very little density, and that by the heat of the sun in his proximity they begin to be dissolved and partly evaporate, carrying their smoke as a tail behind them, as the smoke of a burning torch will remain backward, when the torch moves forward. It must be remembered though, that their tails are mostly not in the line of their orbits, but opposite the sun and in a line between the sun and their kernel. Thus it would seem, that some force of the sun repels them in that direction, and some astronomers think, that this force is an electric one, as with magnets the positive and negative poles attract each other, but poles of the same nomenclature repel each other. This repulsion is often of an enormous velocity. The sun repels the vapor often with a force twice and three times as great as that of his own attraction. Sometimes though tails have been seen directed towards the sun. Tails may be straight or curved or streaks may go out from them or they may be divided into more tails. 'Comas' (= the nucleus or kernel) and tails of the comets observed in 1874 and 1881 showed each a spectrum with 3 bright bands which are those of certain vapors consisting of hydrogen and carbon (or coal). A great many comets have been detected, and most of them do not seem to belong to our solar system, but they are drawn into it from other spheres of space, if they get near enough, and they leave us again never to return perhaps. Those that belong to our system describe elongated ellipses; of the other ones it cannot, so far, be ascertained, whether their paths are ellipses or not. (A comet 92½ million miles from the sun and moving away from it at a rate of 26 miles a second has just the velocity necessary to deviate from the ellipse and describe a parabola.) Either of the two largest planets has a number of comets crossing its orbit in the neighborhood of the planet itself and the aphelion point of these comets (point farthest from the sun; from the greek "helive" sun and "aph" away) is about equal to the distance of their respective planets from the sun. For this reason it is believed, that also the comets belonging to our solar system have once entered it from farther regions, but when meeting with the planet were kept by its attraction within this system. The "Jovian family" of comets (those belonging to the planet Jupiter) is the largest one.

A good example of the sometimes tremendous velocity of comets is the comet of 1843. It traveled one half of its path around the sun in two hours; its distance from the sun's photosphere was less than one and one fourteenth of the sun's diameter at that time and it flew through the sun's outer atmosphere with a speed of 1,280,000 miles an hour. Its tail extended then to almost double the earth's distance from the sun, and the end of its tail made within 2 hours a trip of about the length of the earth's orbit. The tail must have been always renewed, because with such a velocity thrown around matter could not continue to be coherent. Our mind cannot conceive such a velocity, and it is simply incredible; happily such accounts are no dogmas, and astronomy — although it is truly enobling man's mind — is with medical science about the most uncertain science, i. e. it gives but very few absolutely certain calculations, if any.

Most of the comets cannot be seen with the unaided eye, but only through the telescope and are therefore called telescopic comets. The smallest star may be seen through them. Their spectrum is composed of bright bands, thus indicating a composition of incandescent gases; but astronomers break their heads to explain, how they are sufficiently heated to shine. Such gases would reflect no sunlight, they say, hence their light is not reflected sunlight. They guess, these telescopic comets to be combinations of small solid particles of matter or meteorides and of gases made perhaps luminous by electric discharges of slight density. The kernel of large comets is either solid or a dense group of meteorides.

What would happen, if a comet would strike our globe? Because its matter is so thin and little coherent, such a meeting might pass entirely unnoticed. The tail of the comet of 1861 passed probably over our earth's surface, though with no noticeable effect. We venture to say however, that the inhaling of such gaseous matter may not be favorable to man's health and diseases might be the outcome. There seems to exist a close relation between comets and shooting stars or meteors, of which some have thought comets were possibly composed. We shall next speak of the Shooting Stars.

W. W.

NEWS FROM THE INDIAN * * * RESERVATIONS

CAHUILLA VALLEY.

CAHUILLA, CAL.,
APRIL 23, 1893.

Dear Rev. Father Hahn:

It seems to me that I do not keep my promises as I have not written to you before this, and being so much occupied during the preceding months and so the pressure of work prevented me very much from making an information. My first intention is to express my sympathy towards my poor and degraded old Indians that inhabited within the limits of this surrounding mountains and of these Indians I am very much inclined to inform you of their distress and despair. I have been with them for at least two months and from the first day of my arrival up to the present date I never have had any favorable time and don't think I ever will have a pleasant day set apart by the Almighty for my divertment but I take no constant source of pleasure any how I may have a day or two or not at all that dont make any difference to me. But the only thing that hurts my feeling and that is upon noticing how much these Indians have diminished in number and I am quite certain that the remnant Indians and that is all of us will be not found here within eight or ten more years from now. And you know that the Indians being ignorant of mind cannot find any remedy that will bring about their recovery even if they did get medical treatment and help of the best kind, that doesn't seem to help them any albeit we all have to die any way but then we will find some one to comfort us and that is our Redeemer, but I mean to say only those who follow the examples and virtues of their Creator and only these will find consolation. Therefore we all have to work our own salvation in order that we too may merit heaven. I also thank you very much for having my brother and sister under your charge. This thought often frequented my mind and upon reasoning this I always wished them that they too may have a sufficient consideration as others to become good and useful men and women and that they may continue in one Holy religion that they possess now and hope their earnest duties may be for their own benefit and I also hope that the other children may continue their own course of learning and of following the paths of civilization and I hope that you will gain eternal life for your kindness towards the Indians.

Your devoted friend

ANTONIO LUGO.

MESA GRANDE.

We reprint from the *San Diego Union* the following:

Holy week at the Mesa Grande Rancheria was observed with all due form and ceremony by the faithful. Work, the bete noir of the noble red man, was suspended by the middle of the week, and Thursday was set aside for fast and prayer. On Friday Father Hahn arrived from Banning and he officiated during the rest of the week. Promptly at 3 o'clock on Good Friday, the Indians congregated at the Iglesia, or what remains of it, and attended solemn mass.

All that remains of the old church is a portion of the adobe walls, but brush fills in the gaps and also forms a roof, which fully answers the purpose, temporarily, of a good structure. The altar was covered with spotless linen and the beautiful drawn work of the Indian women. An arch, composed of slender willows, covered with white muslin and decorated with colored papers and ribbons, was immediately in front of the altar. Under this this arch the good padre talked to his dusky charges, while in front, on a black mantilla or rebozo, on the ground, lay an image of the Saviour, which was regarded with great reverence by the Indians. The floor of the church was mother earth, worn into a hard, irregular surface and was innocent of seats of any description.

The Indian women and children filed in and squatted down in a semi-circle, while the men stood, uncovered, against the wall at the sides and rear paying close attention at all times to the ceremony, and with their small black eyes riveted on the padre. Flecks of sunlight filtered through the ramada, here and there bringing out the bright colors of kerchief, rebozo or hat on the kneeling women and drawing out in high relief, the strong, rugged profiles of the men, who looked like living statues of bronze.

After prayer and responses in Latin, the padre delivered a sermon in English and then in Spanish, telling them the significance of the day and its lessons and admonishing them to have good, pure hearts, abstain from liquor and bad habits, be honorable, just and upright, and be good to the maestra and render her what assistance they could. In twos the men then kneeled and advanced to the image, which they reverently saluted, and then retired, kneeling three times. Following the men, came the women and little children. Music and singing closed the meeting, the padre performing on the organ, which had been brought over from the government school, and singing in a strong tenor voice, "Gloria in Excelsis Deo" and "Pro Nobis"

On Saturday, after morning service at the church, the Indians all gathered at the fiesta grounds to enjoy the old time custom and sport of bucking Judas. An image had been made of grass and willow sticks tied together and then dressed in old, cast-off clothing to resemble a man, trousers, coat or shirt, hat and whiskers complete. To show their contempt and hatred of the betrayer of Christ, they name this dummy Judas and fasten it on an unbroken colt to be bucked to pieces amid the laughter of the crowd.................."

On Good Friday: Solemn Mass—"Gloria in Excelsis Deo" et "Pro nobis" is original. Next!

A CORNER IN SMILES.

HOW THE INDIANS SOMETIMES TALK "UNITED STATES."

"This school is going up stairs right along;" wrote a boy attending a school in the East.

"What are you doing, Rosa?" Answer: "I am dish upping."

A teacher, gave a severe reprimand to one of her former pupils. The boy having looked for big words in the dictionary replied: "Teacher, you are rectangular. You prayer for me and I prayer for you."

From the Anishinabe Enamiad: Said a little tot in the sewing room: "Sista, p'ease gim me a needle. I wanta sew." The needle was given her. After some futile efforts to thread it she exclaimed: "Sista, I can't find the window in my pin".

The Mission Indian
SAN LUIS Rey
P Trost del.

VOL. III. BANNING, CAL., JUNE 15, 1898. NO. 9.

PARADISE.

There is scarcely any other historical event, so universally believed and brought down from century to century, from generation to generation, as the one designated by the word "Paradise." As soon as the sweet word "Paradise" has sounded on the drum of our ear we begin to picture to ourselves, in the most vivid colors, a picture of that happy abode of Adam, of its beauty and glory, as well as of its splendor and fructuosity, as we find it delineated in the languages as well as writings of all nations.

We find Adam and Eve our first parents happy and holy, a true image and likeness of God. Endowed with supernatural gifts and graces, they are the favorites of God, upon whom He looked down with a fatherly love and care. He saw his greatest delight and pleasure in creation, as all was "good." But alas! only a few short moments had elapsed and grief and sorrow took the place of delight and pleasure, as sin made its entrance into this abode of glory and bliss and in it an endless chain of evils. In their disobedience they lost this blissful garden, sank themselves, as well as their posterity, into the saddest exigency and extremest misery; flung the pall of death over the face of creation and to a certain extent, wiped this garden of bliss, their real domicile from the face of the earth, and so much so, that we have no positive certainty in or on what part of the globe paradise is or was. No trace is or can be found, that would or could give us positive certainty, that paradise was only at this and no other place. All has disappeared and God alone has knowledge of it.

Scripture tells us that God created this garden of bliss called paradise, but when and where we find different opinions among divines.

In the second chapter of the book of creation we read: "And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed. And the Lord God brought forth of the ground all manner of trees, fair to behold and pleasant to eat of: The tree of life also in the midst of paradise: and the tree of knowledge of good and evil. And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads. The name of one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth. And the gold of that land is very good: there is found bdellium and onyx-stone. And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia. And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates. And the Lord God took man and put him into the paradise of pleasure, to dress it and to keep it: And he commanded him saying: Of every tree of paradise thou shalt eat. But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death."

But when did God create this garden of bliss and happiness? St. Jerome, in his Hebrew writings, quotes the Jews, who were of the opinion that paradise was created first, and he affirms this opinion by the Greek version, which gives the word "Mikkedem" (in the beginning.) The paraphrast Onkelos, in this translation, agrees with St. Jerome. The Septuagint, however, Josephus and the Greek Fathers, with the most recent Latin translations, are of the opinion, that the word "Mikkedem" must be taken in the sense "de Oriente" (from the East).

St. Augustin, however (1, 8, de Genes. ad lit. C. 3), Rupert, Beda, Hugo of St. Victor and the most of the other interpreters are of the opinion, that the garden of Eden with all its pleasures, came forth from the hand of the Creator on the third day of creation, viz.: on the day the vegetable kingdom was created.

What was the object of God in creating this wonderful garden of bliss and glory?

Scripture tells us that it was solely created for the benefit and happiness of man; but that the fruition thereof was of short duration, is clear from the brief sojourn of Adam therein. Now, since this garden of bliss and glory, of happiness and joy, was to be the abode of Adam only for a short time, why did God, nevertheless, create it? Divines give us different reasons. 1st. God does not deal with man according to his omniscience (knowing all) with regard to future events, but according to the present state and not according to the future deeds thereof. Although God forsaw the fall of Adam, yet his state of original innocence demanded a corresponding domicile of beauty and charm, viz.: paradise. 2nd. Although paradise was the domicile of Adam only for a short time, yet it was of great instruction to him, as it brought vividly before him the greatness of his fall as a consequence of his disobedience. The very thought of having trifled away an abode of such beauty and charm must have increased repentance for his offence. 3rd. God, by the visible paradise, wanted to make intuitive the beauty of the celestial one and thereby created a desire in the heart of Adam for that which is above. 4th. It would not have been just, if Adam already before his fall should have been made to feel the consequences of sin, which followed his entrance into paradise, as it behooved his state of innocence to have a life free of hardships and misery. 5th. The short sojourn of Adam in this abode of bliss, does not say, that he on account of it should not have been placed therein. God created him according to his own image and likeness and gave him original justice and will power, neither to sin nor to die, which he, however, ere long forfeited.

(To be continued.)

LETTER BOX of the MISSION INDIAN.

SALTON, CAL.
MAY 25, 1898.

Dear Father Hahn:

The Mission Indian which you sent me this time was very interesting—giving some news about the war. We pray that God may bless and preserve our country and give peace to all people. Yours

Capt. JUANITO RAZON.

REV. FATHER:

I received three numbers of your Mission Indian. It is a most interesting publication, and I trust that it receives the assistance it so well deserves. None but those engaged in similar work for the Indians can understand the difficulties under which Indian missionaries labor nowadays. The missions in California, their fate after their "secularization" can be likened to those of our times. Spite and greed of so called "non-sectarian" bigots are doing what greed and spite did through Spanish and Mexican officials in former days. Well, Spain is being punished for her treachery against the missionaries. Will a like fate ever overtake our enemies?........

In S.S. Corde, O. T. A.

ST. BONIFACE'S INDUSTRIAL SCHOOL.
BANNING, CAL., MAY 19, 1898.

Dear Uncle Tom:

With much gratification I write to you to tell you how we are all getting along here at school. Well dear Uncle I am quite well and hope that you are the same, still getting old, I think some time you will not be able to read our letters any more. Father Eugene O'Growny said that he does not like this weather very much To-day is the feast of the Ascension of our Lord into Heaven and Father Hahn said High Mass at six o'clock this morning. Dear Uncle we are learning some pieces for the entertainment of the closing of school and I am sure you will be sorry to see all your nieces and nephews going home. And now dear Uncle I will say Good-bye. I remain as ever your loving niece

VIRGINIA FLORES.

The Future Editor of the Mission Indian Writes to Uncle Tom.

ST. BONIFACE'S INDUSTRIAL SCHOOL,
BANNING, CAL., MAY, 19, 1898.

Dear Uncle Tom:

It is a long time since I had a talk with you. Now I will narrate to you something which you never have heard and that is printing. Pay attention to my words now:

Dear Uncle: Last year I wrote to you but it was a short letter, and this time it will be a little bit longer — more news too. — Printing, Uncle, is not a very easy thing to learn, if you want to learn how to set type or run the press or distribute type you have to stick to it and never give it up. That is the only way of learning it and not otherwise. Setting type is nevertheless easy, and the only way I learned it was this way: The first day I came into the office it was very hard on me. The printer giving me a composing-stick and a manuscript of a horrible writing, told me to compose it, and I taking the composing-stick upside down began to work at it with all my might, till about noon I had set only ten lines and the printer said to me "well, Bob, what have you been doing all morning?" "Setting type." "You set very little of it, I tell you." "I couldn't read the manuscript, this writing is pretty tough and I can hardly read it." "What's this word Mr.?" "Printing." "Oh! I thought it was painting, and how shall I spell that f-u-n-t-i-n-g?" "No, that is printing." "Oh! excuse me, p-r-e-n-t-i-n-g, is that the way?" "No, listen to me now, p-r-i-n-t-i-n-g." "Oh! I see now, I thought this r was a u." Then I began to set type again, omitting words and setting them upside down and omitting the paragraph margins and making many mistakes, and after I had my composing-stick full, I tried to take it out, catching the type and the very moment I took it out it crumbled into what we call "pie." Then I had a hard job in setting it over again, and the printer seeing what I had done looked at me a while and said: "Why Bob, what are you doing, you seem to be pretty hungry, you are making pie all the time, wont you give me some?" "I tell you I got enough of this kind of pie; it does'nt taste good. Will you help me out a little? how shall I pick it all up again?"—This is the way, Uncle, how I first began and sometimes I do it yet. Now, Uncle, if you want to learn how to be a printer, you have to do all this kind of work, and do you know what is needed? Patience. Without patience you can do nothing. Many people think themselves very patient, but when it comes to hard work they say "oh! I'm getting tired of this kind of work, this cannot be done," but when it comes to an easy work, such as sitting in a cradle, or in a rockingchair, taking it easy in bed, reading newspapers, or taking a walk around the streets, and going buggy riding all day long etc. it is easy. Dear Uncle, one of these kind of people, I am not, and never will be one either. All these kind of people, lazy people, bad people, drunkards, murderers, and those who commit suicides, and all those who commit adulteries; and all who live in sin and die in sin are the ones who will never in all eternity see the face of Almighty God, and what will be the end of them, they will be cast down into eternal damnation forever.

Now I will tell you about my trip to Los Angeles. As I have been working hard in the printing office, so kind Father Hahn took me along with him to Los Angeles to pay me for my work. We left here on Thursday evening, —and when we got into the car I was astonished to have such a good ride, just as if you would be in a cradle. There I saw many people and all what was more interesting to me was to look out of the window to see the things outside; but when it was dark, I could not see as in the day time. Then we arrived in Los Angeles, where I saw thousands of people. We got off at the station, we went down the street and I was astonished to see things which I never saw before. We got on an electric car (I suppose you know what that is) and rode about nine or ten blocks. The first place we went to was the Franciscan Fathers' home, where we met with some kind people, who received us as their relations. In the night I could not sleep on account of so much music which I heard. When it was morning, I got up and served the Mass of Rev. Father Hahn, after which one of the Franciscan Fathers took me and showed me the whole interior of St. Joseph's Church. After I had seen all this I thanked my kind guide and we left the place. We went to Kingsley-Barnes' printing office, where I came across something very interesting to see. — Father Hahn being so well acquainted with this place, told the gentleman to please let me see the printing presses. The gentleman called me, taking us all around the interior of the printing office. I saw the following things: As we went up stairs on entering I saw a very large press and going nearer I saw how it worked, and when I saw it, I thought to myself "well this press is ten times better than ours at Banning." Then we went around to the next place where I saw a man working at a book which was the size of about 2 ft. thick, 4 ft. long, and 3 ft. wide. Here it struck my mind to think what book binding means; but I could not help but thinking this kind of work we will never be able to do at Banning. Besides this, I saw many more machines and other kinds of presses. At these presses I saw a man with a large bucket of ink (which would last us at Banning a whole year) in his hands, just scraping it on the inking rollers. Then the gentleman Mr. Neuner, gave me a sheet of the big book which I had seen, being about 3 ft. in width and 4 or 5 ft. in length. I thanked him for it, then we left and went down in town where I saw many worldly things: but they were not so interesting to me as the printing establishment — We arrived at St. Mary's Academy, where I saw many Sisters. I saw a Sister who used to be at Banning; she was glad to see me: I had a little flag on my left side and she seeing it said: "Well, Peter, are you going to the war, I see you have on a flag? Come here and I'll show you my flag." Then we left for St. Vincent's College. I saw a Church which I never saw before in my life: It was beautiful that I cannot tell you all about it. Here I saw also Father Linn who wanted to keep me there for a student, but I refused him saying: "Oh! no, no, I'd rather go with Father Hahn and see what I never saw before." Then we left for the Cathedral. Father took me up about four or five stories high, and it was grand, I saw there Father Clifford, a nice young priest. We left for the depot at about four o'clock and arrived at Redlands near sun down. Here we went to St. Mary's Academy to Mother Mary Joseph, Miguela Brittian, Sister Maria, and Rev. Father Fitzgerald. Here I had a good time and a long talk with the Sisters and Miguela Brittian. And when it was morning the next day I was treated to a ride by Mother Mary Joseph up to a place which they call Smiley Heights. There I saw many beautiful flowers, and all kinds of trees. I also saw an old man who was working there and I thought surely he must be old Uncle Tom. Coming nearer I was just going to say "Hallo Uncle Tom!" I discovered that he was not. Then we returned to Banning our own town.—But in Redlands I forgot the big sheet of paper which the gentleman in Los Angeles gave me. Mother Mary Joseph being so kind sent me my paper.—

Dear Uncle, as I have written to you a long letter: now I expect you to write also one in comparison to mine. Your true child in Christ PETER SALVADEO.

Diocesan News.

Sunday 12th of June a class of children made their first communion at Anaheim.

This week the Paulist Fathers give missions at Santa Monica and Soldiers Home.

Rev. Father Philibert O. S. F. assisted Father Farrley at Pasadena, on Sunday, June the 5th.

Father Bannon and Father Dubbel at Anaheim extended a generous hospitality to the Mission Indian's editor.

Issidro Lugo, an Indian boy of Portrero, works for the Sisters of St. Joseph at the Hospital in Tucson. He runs the engine for the water pumps.

The new book, Soldiers of the Cross, finds a ready sale. Its great historical value, prompts educated people to buy and to read it.

The Mt. Lowe excursion of the St. Joseph's choir was much enjoyed by the participants. There is nothing like going "higher up".

Rev. Father J. Chaucot was the resident pastor of Yuma for twenty-one years. He spent one year there without meeting another priest.

The mission at the Sacred Heart Church, East Los Angeles, given by the Rev. Paulist Fathers Hopper and Dohcrty, was very well attended and successful.

A new church will be built at Yuma, Ariz. It will be 95ft long by 35ft wide. Work has already begun. The Rev. pastor Fr. Albrecht belongs to those men who go on abreast with the times.

The first troops for the Philippines are on the ocean now. There is a great number of Catholic boys among them. Rev. Father M'Kinnon is the chaplain. May success and victory reward their bravery.

Four members of the Ecclesiastical Conference came and saw Banning. The brotherly visit was brief, but especially hailed by Father O'Growney. By the way, the office of Cancellarius Apostolicus is still vacant.

E. L. Casey, foreman, section 44. Cabazon, under Road Master E. J. Mulvihill, has just been awarded by the Southern Pacific Company, a gold medal for having the best section in Pacific system, which means from Ogden to El Paso. The medal is about the size and the shape of a silver half dollar and is suspended from a bar and contains the vignette of the company. It is a handsome and deserved testimonial. (*Colton Chron.*)

St. Boniface's Industrial School.

During the month of May, a daily May Devotion was held, prayers were said and hymns sung.

On the 4th of May, the Indian children surprised their pastor with their sincere congratulations on his feast.

On Memorial Day, a well selected program was carried out on the little cemetery. Visitors from Beaumont and Banning were present.

June the 12th, the procession of the Blessed Sacrament took place, with prayers, singing hymns etc.

The closing exercises will take place on June 27th, at 7. 30 P. M. The friends of the school are cordially invited.

A new monument was erected upon the last resting place of Sister M. Francisca, who died last November.

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The sudden death of Father Leo Brüner at St. Anthony's, San Francisco, has caused a vacancy which it will be hard to fill up. Father Leo was not only a model pastor, but also an educator and literary man.

The Catholic Truth Society of San Francisco is doing a great and noble work at Camp Merritt for the soldiers. Lunches and delicacies are given to the soldiers, also ink, paper and stamps for letters. Services are held in a mammoth tent, the priests of San Francisco officiating and preaching. It is truly a grand, glorious work.

Dr. Cottcr of Yuma has a full supply of instruments and apparatus necessary for the use of electricity in surgical and medical treatment. Thus Yuma enjoys the same privileges as the large cities. The Doctor wants to go with the boys in blue to the Philippines. He would be eminently qualified for the expedition. He is a very good physician and a hot climate does not cut any figure for an old resident of Yuma.

A troop of Papago Indians invaded the territory of Mexico. They did not exactly do much harm, but as invading another man's property is a bad proceeding, twenty-five of them were arrested and locked up in jail, until the trial will take place.

We read in our exchanges, that the patron feast of our Lady of Consolation at Carey, Ohio, was solemnly celebrated last month. Several thousand people, including fifteen priests were present. It was a sight of delight to Rev. Father Mizer, to behold so much faith and practical religion. Father Mizer is a great friend of Father Schneider at Yuma, whom he received into the Church years ago. Hence he is loved by the Rev. Convert as his truest friend and father.

June the 2d, the annual exercises were held at the Perris Government Indian Training School. The parading and drilling was fine, and the entertainment in the evening excellent. The performance showed, Mr. Hall, the Superintendent of the school, to be an energetic official. The military system introduced by him in the school, through the new disciplinarian, Captain Wickham, brought about a remarkable effect upon the general appearance of the Indian pupils. All in all, another illustration was given of what is done for the Indian youth by the Indian schools.

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LETTER BOX of the MISSION INDIAN.

☞ The Bell Broken.

San Ignacio, Indian Res., Warner
P. O. San Diego Co. Cal., May 18, 1898.

MY DEAR REV. B. F. HAHN:

This evening I will drop you these few lines with much pleasure as you know just to notify you that San Assidro people had a celebration of St. Assidro last two or three days ago. All the San Ignacio boys' went there for a visit. The feast extended from last Saturday evening until Monday morning; All the people enjoyed it perfectly well. Some people came from Agua Caliente, and Ambrosio Ortego was there too.

Monday morning Jose Juan was ringing the bell, and while ringing it the bell striker happened to break—now the bell is in a bad fix. — The rain that fell here some time ago did the ground much good. But in San Assidro more rain fell than was needed. The people are well and happy, planting beans and corn and many other things. Two cows and two little calves were lost here west side of San Ignacio. And my brother is engaged looking for them, I went to look for them yesterday but I did not find them. My brother went to look for them this morning and found them. Well dear Father I want you to send me the Mission Indian paper, every month. Yours Truly

J. Capistrano Pasivo.

San Ignacio Indian Res., Warner P. O.,
San Diego Co., Cal., April 23, 1898.

MY DEAR REV. B. F. HAHN:

I was not at San Issidro this morning having gone to San Felipe yesterday to see a dead friend Juan Adios. J. Adios Capistrano died Friday morning about 8 o'clock and was buried about 3 o'clock Saturday. I was not praying at San Issidro to-day Sunday, but prayed at about 10 o'clock this morning at San Felipe church, but we will pray in San Issidro about 6 o'clock this evening. There was a feast at San Issidro last Sunday, there was no games or drinking. Ambrosio came with me and we prayed three times in the church. It rained all day and all night last Sunday. I send my regards to all the Sisters and to yourself. This is all for this time. Your sincerely

Ignacio Segundo.

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El Diario of Madrid says: "It will no doubt surprise our readers to learn that the Yankee President Magginly, is a naturalized Chinaman, having been born in Canton."

THE MISSION INDIAN.

PUBLISHED MONTHLY BY B. FLORIAN HAHN, C. P.P. S

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BANNING, CAL., JUNE 15, 1898.

We are asked repeatedly, whether the Banning school will be open or closed next year. The school will continue to be an institution for the children of the Mission Indians.

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Our kind readers will find in this issue the address written and delivered by the eloquent Archbishop of Philadelphia, Most Rev. P. J. Ryan, D. D. Although the document is long, we feel it our duty to give it in full and we ask our friends, to read it from beginning to end. The Senate has added ten pct. to the appropriation for Contract schools. The House of Representatives has not consented to the additional ten pct. The matter will be settled "in conference." Should the Senate amendment be agreed upon, the schools will receive about one third of the amount allowed in 1895; should though the will of the lower house prevail, about one fourth of 1895 will be appropriated.

◆

The month of June is dedicated to the Sacred Heart of Jesus and the month of July to the Most Precious Blood. Whether we honor the Sacred Heart, or the Precious Blood, or the Blessed Sacrament, or any other mystery connected with the life, passion and death of our Lord, it all means adoration, love and praise to that Divine Redeemer, who came to make us free from sin and its consequences. To honor the Most Precious Blood is to bless the bloody footprints of our Lord, to revere His Sacred wounds, to thank Him for his sufferings and death and to beg Him to assist us with His grace, that by penance and good works we may be partakers of the salvation and happiness, which He purchased for mankind in His bloody Passion. To honor the Sacred Heart of Jesus is to show a special affection and love to our Lord. The heart of man is considered the seat of love, meekness, humility, chastity, goodness etc. The Heart of Jesus is the seat of the love, goodness, mercy, humility and meekness of our Redeemer. To venerate His Sacred Heart is to praise Him for His great charity, to ask Him to protect us by His Almighty Heart. In a particular sense devotion to the Sacred Heart means: Imitation of Christ, the forming of our hearts according to His Heart, the practice of the sublime virtues, which we admire in the Heart of Jesus, especially His charity, meekness and humility. This is illustrated by the prayers and ejaculations used in this devotion:

O sweetest Heart of Jesus, I implore,
That I may love Thee more and more.

JESUS, meek and humble of heart, make my heart according to Thine.

While ages pass along
Blessed be with loudest song
The Sacred Heart af Jesus
By every heart and tongue.

◆

Sometimes the Indians and also white people say of Catholic Indians: "He (or she) is *muy catholico*" (a good Catholic). Here are the true marks: "A good Catholic must know and believe the truths of our holy religion; he must practice this religion in his life and he must be united with the Church by receiving the Sacraments." To wear a rosary, or a scapular, or to sing hymns and to pray in public may be good secundum quid, namely as far as it is done with proper intention, but if the other requirements are missing, the "exterior religion" is no religion at all. Besides no good Catholic ever fell away from the Church. Ignorant people, who do not understand the difference, or people, who do not like to practice what they believe, or who in their pride resist the ecclesiastical authorities, may fall off, as Martin Luther did, when he wanted to marry, and like him others. But please, do not say, that they were *good* Catholics. If religion in general would be better known and more diligently practiced, there would be less mistakes, more charity and a better understanding. The correct idea will always be, to *unite* the people into *one* Church. To unite is God's work, to separate is the devil's business. Perfect Brotherhood, embracing all human beings, is impossible without being united in faith and good works. As we sing "*The union, the union forever,*" so let us also sigh, pray and sing: "That Thou mayest unite all the Christian people, we beseech Thee, oh Lord, hear us."

◆

Nearly forty years ago, the South wished to secede from the Union. A bloody war of nearly five years' duration proved, that the South was not at perfect liberty and could not separate and that there shall be but *one flag* in the country. There is no one who does not approve of this. But if we are displeased to have the country divided, do you think, God in Heaven is pleased at the sight of a divided and subdivided Christian people? Do you call this liberty? If the children of a family are disagreeing, if the children of God are disagreeing, if many will perish on account of a bad conscience, seduced by false teachers, do you call this freedom? We are not perfectly free and independent. We must be loyal to our fellowmen; we must respect their property; we must pay our taxes and obey the laws; our soldiers are under a rigorous discipline and there is no one, who may do as he pleases at all times. The same holds good in our relations to God. We must believe, what He has revealed, we must obey Him and we must obey His only Son, our Blessed Redeemer.

LETTERS TO UNCLE TOM.

Wants Soldier Caps, Guns and Gunpowder.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

I am going to tell you fine news as you never heard in your life. Last week we did not take a walk, because it was a rainy day for us. The man who takes care of us told us that we could nòt take a walk, so we did not go. Dear Uncle Tom, this year we had many flowers in the front yard of our school, we have lots of flowers, and they are very pretty, the orchard looks fine and green. Last Month George Daniel, the farmer, was one day cultivating the orchard and I said to myself: "If I was that man, I could cultivate just the same." The next morning I was called to help cultivating. I saw a little rattle snake, but I tell you I was frightened, I did not know what to do. George Daniel cut the hay last week and some of the hay got spoiled . Oh! Uncle Tom, have you ever been in Prescott, Arizona? That place is a very cold place. When I was there I used to make a little fire in my room, but it did not get hot atall. I used to rise at 5 o'clock in the morning. It was awful cold in the morning. The first time when I went to Prescott and when I was there three or four days, it began to get cold and I didn't know what to do. One day Mother Celestia told me to go to school. I was very glad. When the bell rang at nine o'clock I went to school and Sister Concilia asked me, if I knew how to read. I told her that I was in the fourth reader when I was in the Banning School. Well Uncle, I think you like to hear about your nephews. Your nephews are very good soldiers. We practice every evening. Will you be kind enough to send us some guns, caps, pistols, swords, gun powder etc. etc. We know allright how to march. If war breaks out, we will be able to go to war and fight until we are tired or until we lose our lives, because we are the American citizens, but you send us that what I said before. I think Uncle, you will get your eyes sore if you read my letter, you will not like it. The next time when I write to you you will say that when I write to you I always write too long letters. Well Uncle, I hope you will answer my letter and tell me how the reading hurt your eyes or not. I was glad when I saw Rev. Father O'Growney. He is sick. When he was in Prescott he was much better there. Then he went to Phœnix, to Tucson, to Yuma. and then to Banning. He is now at St. Boniface's Industrial School. George Daniel caught a coyote yesterday; he also got an eagle. Well Uncle, I am going to tell you some little short sermon about Ascension of our Lord. When our Lord was about to leave this world, He gave the power to His Apostles, when he said: "Go and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost," and the last word of our Lord was "He that believeth shall be saved, and he that does not believe shall be condemmed." This is all. May the almighty God bless you. Recommending you to the Sacred Heart of Jesus and His blessed Mother and to the Foster Father of Jesus. I pray for you. Do not forget me. My best regards to you. I remain your loving nephew

W. J. Antonio.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

It is a great pleasure to write to you to let you know that I am enjoying good health. We have a good home here, Father Hahn and the Sisters are very good to us. I hope you will be glad to get a letter from me. Dear Uncle, we are all writing to you and so I will tell you that all your nieces and nephews are well. I hope this letter will find you well. We are going to have an entertainment for the close of School. I hope you will come to it. Vacation is coming very near and soon we are all going home. Your loving niece

CARMEL LINTON.

Songs and Speeches.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear UncleTom:

I am going to write this morning a few lines in order to inform you all about the Mission Indian. It is a very good paper, the Indian boys print it. We are well and happy in school, we will have an entertainment next month, we will sing some songs and say some speeches, and hope all the people will be glad to hear them. Dear Uncle, I wish you could come to see us in school, I would be glad to see you, I like to go to school, I think I will come again to school, I would be glad to come again. Dear Uncle this is all for this time. I am your loving nephew

Manuel Chaparosa.

Banning the Best Place.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

It is a long time since we have written to you. We are all glad to write you these few lines and I am just as sure that you will be delighted to hear from your nieces. We are all well and happy and enjoying ourselves and we hope you are the same dear Uncle. I am glad that I came to school and learn how to write a letter to you. I wish that you could come sometime to visit our school. We would like to see you before the closing of the school. We all seem to like our school very much. It seems to me that Banning is the best place I ever saw. I will not write a long letter but I think this letter will find you well in health and that you will have time to read our letters. I hope that I will improve next year in writing letters.

I ask you to pray for me and I will also pray for you. May God bless you and keep you in His care. Bidding you Good Bye I am your niece

Esperanza Brittain.

I will Come.

St. Boniface's Industrial School,
Banning, Cal , May 19, 1898.

Dear Uncle Tom:

This morning it seems to be cloudy and a little wind blowing, but I think it is cold for you because you are getting old and you have to be inside of the house warming yourself so that you won't get sick and have a hard time to cure yourself.

Rev. Eugene O'Growney told us this morning to tell our dear Uncle Tom about Nat. Mother told him that our dog Nat could carry in his mouth a plate, and then he said, pretty soon he will learn how to read. He asked us if we ever saw a cat with two tails.

Vacation is approaching and the children are preparing their songs and speeches for Memorial Day. I hope that you will come and listen to the speeches of the Indian boys and girls of St. Boniface's. June, we are going to have a lovely entertainment for the closing of the school. Today is the feast of the Ascension of our Lord. We had high Mass celebrated by Rev. Father Florian Hahn.

Dear Uncle Tom, we wish to have a good look at your face before we go home.

All of your nephews and nieces are happy enjoying their time and getting along very nicely in their studies. We are well and hope you are the same. May God bless you and grant you the graces you need. Your loving niece

Martina Silvas.

Your Letter is Long Enough.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

I thought I would write you a few lines, in order to tell you that all your nieces and nephews are very well and happy, and I hope this will find you the same. I know you will be glad to get a letter from me, I think my writing will be large enough for you to see. We are preparing our songs and speeches for Memorial Day, I hope you will come and listen to our little speeches. Vacation is coming nearer and nearer, and I hope we will have a good look at your face, before we leave the school. Dear Uncle, this is a very short letter. Next time I will try to write a long letter to you. May God bless you. Your loving niece

Lucy Norte.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

I wish to write you a few lines this morning. In the evening our disciplinarian drills us and we are learning how to march nicely: It must be very sad for those who have their children fighting in the war and also those who have their brothers. One thing is that our yard is not very good but the boys are fixing it all right. I do not work with the boys but I work around Father Hahn's house. *I* remain your nephew

Jose Maria Garra.

Drilling the Soldiers.

St. Boniface's Industrial School,
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

This morning we are all writing to you to tell you that we are trying to be soldiers, we drill every evening. This morning we had High mass because it is the feast of the Ascension of our Lord. I suppose that you know it your self. I will not write a long letter. All the children are practicing their songs for the end of June. Your nephews are all well and I hope you are the same. Good-bye. I am your nephew

Santiago Saubel.

◆

The following children of San Xavier's School have written to the Mission Indian: Noche Rcar, Rafaela Alvez, Francisco, Jose Laun, Frank Rios, Marie Oragon. Marie Fauna, Julia Virena, Guadalupe Arraguon, Lawrence, Jose Mario, Tula Ramona, Santus Smith. The following letters will explain why:

San Xavier School,
Tucson, Ariz., Feb. 9, 1898.

Dear Father Hahn:

Please come quick to see us for we would like to see you. Father we are all well and come to school every day. Your little girl

Armelia Aliez.

San Xavier School,
Tucson, Ariz., Feb. 15, 1898.

Dear Father Hahn:

I am going to write to you a nice letter and ask you to come to see us. I hope you are well. I come to school every day and study my lessons and trying to be a good boy. Good-bye I am your true child

Jose Jaun.

San Xavier School,
Tucson, Ariz., Feb. 15, 1898.

Dear Father Hahn:

You are kindly invited to come and see us again. But when you come do not forget also to bring those nice pictures, you said you was going to bring. I hope you are well. I come to school all I can and try to be a good boy. Please pray for me. I remain as ever your loving child

Filote Rios.

San Xavier School,
Tucson, Ariz., Feb. 15, 1898.

Dear Father Hahn:

I hope you will be glad to hear from me. I am well and happy and I hope you are the same and I come to school every day and study my lessons and trying to be a good boy. I hope you will come to see us soon I like to see the pictures you said you was going to bring. So good-bye pray for me. Your devoted child

Ferdinand.

THE INDIAN SCHOOLS.

STATEMENT OF MOST REV. ARCHBISHOP RYAN OF PHILADELPHIA BEFORE A COMMITTEE OF THE UNITED STATES SENATE.

Although the following statement was published three months ago in all the Catholic papers and also in the secular press, still it ought also to find space in the Mission Indian, and our readers will be repaid by reading this excellent, eloquent appeal of the Archbishop.

On Friday, February 4, His Grace Archbishop Ryan appeared before the Committee on Indian Affairs of the United States Senate and entered an earnest appeal against any further reduction in the appropriations for maintaining pupils at the Indian contract schools. The meeting of the Archbishop and the Senators was of a most pleasant nature. The powerful appeal and argument advanced by His Grace was followed with closest attention, and it was evident that the prelate's eloquence and the justice of the cause he was advocating were not lost upon his distinguished hearers. The Archbishop spoke as follows:

“Gentlemen, Senators of the United States and Members of the Committee on Indian Affairs: I beg to thank you sincerely and profoundly for the honor you have conferred upon me to speak to your honorable body in the interest of the Indian wards of the nation, to whom I am related in the ‘consanguinity of faith'. I come to ask nothing for myself, but in the spirit of the Christian Bishop, Las Casas, to plead the cause of this people and especially of their children before the representatives of the dignity and responsibility of this great Republic.

“I ask that the appropriations for maintaining pupils at the contract schools be not diminished. I ask this because in 1891-1892 there were some 3,158 children in attendance in these Catholic schools, and we have accommodations for that number now. The appropriation for 1898 is for about half that number only. Our schools are built inside the reservations and thus throw the light of civilization in amongst the Indian people. More than thirty-five contract schools are on these various reservations, fully equipped to accommodate 3,158, same as when we received double the amount.

“I ask an appropriation for pupils on account of the efficiency of the work done in these contract schools in the education of the Indians. The reports of government inspectors from year to year have borne testimony to this efficiency. Government schools might be built to nominally replace them, but new schools cannot for many years really replace these schools which have had the experience of from eight to seventeen years dealing with the Indians, where they have been accustomed to meet and receive not only education for their children, but also the light of Christian civilization for themselves. To commence afresh in new places with new employees whom the Indians have not yet learned to trust as they do the present ones is to retard the work of civilization. Besides, why use a million or more of the public funds for constructing new school plants, when there are already on the reservations, equipped for active work, some thirty-five schools which were erected by private funds at the invitation of the Government? The cost also maintaining pupils in these efficient and experienced schools is but $108 per annum for each child, much less than the cost of maintaining him in any government school.

“We are enabled to conduct these schools at a much less expense than the Government, because religious men and women engaged in this work have made vows of poverty and require only food and clothing, whereas others, with families to support, naturally and justly require much more. Our people live within the reservations, for it has been the policy of the Church not to take away the children of the Indians from their parents to place them in distant schools where the natural ties should be severely strained, but to educate and civilize the child at home and thus help to civilize the parent also. It is by this policy that the Catholic Church has done so much for the Indian peoples of both Mexico and Canada. The missionaries and teachers become, as it were, one with the people and are repaid by their undying gratitude, so that in a short time they prefer this field of labor to any other.

“In my Diocese of Philadelphia is a lady—the daughter of Francis A. Drexel, the former senior partner of the great banking house of Drexel & Co.—who has given her life and fortune to the great work of teaching the children of the Indian and colored races, and has gathered around her over fifty other American ladies, who, at God's altar, vow that in poverty, chastity and obedience they shall spend their lives in this great work in favor of the races which have been misunderstood and wronged by their more fortunate fellow-men. This order gives annually over $200,000 to those noble charities, and in the past year gave over $300,000. But better than this amount — for charity does more than gold—its members give their whole hearts to the work and must do so until they descend into their graves among the races for whom they have left home and human love and human ambition. There are other such orders in the Church devoted to the work of these contract schools. The relations of the Catholic Church to the Indians are shown forth in the lives of men like Father De Smet, the Jesuit missionary, whom I had the good fortune to know as a personal friend. What this man said of the Indians and of our relations to them was confirmed by what I heard from General Williams S. Harney, at that time not a member of the Catholic Church, who had fought them, but had learned from subsequent association to understand and respect them that when President Lincoln wished to send him at the head of an army to fight them again, he said to the President: ‘If you will only permit me to go with Father De Smet we shall do more good than an army of United States troops, for these men say that Father De Smet and I never lied to them. They will believe our statements.' These two noble soldiers of the cross and the sword went forth together and conquered by gentleness and truth the armed warriors. The name of Father De Smet is still in benediction amongst these tribes.

“What this remarkable man and General Harney saw of the Indians and our relations to them has been confirmed to a great degree by your fellow Senator, Mr. Vest, of Missouri, who went out for a time and visited these children of the Republic and then fearlessly and in his own splendid eloquence bore testimony to what the Catholic Church and Catholic contract schools are accomplishing.

“I have said that the officials of the Government have borne testimony to the good effect of contract schools in general. The present Commissioner of Indian Affairs, W. A. Jones, Esq., says in his report for the fiscal year ending 1897: ‘The work of Indian education is performed mainly in the government schools: but the work of the churches is a most helpful adjunct, whose value cannot be overestimated.' It must be observed that what is here called 'church work' is chiefly done in Catholic tribes through the agency of our contract schools.

“If the value cannot be overestimated, why try the experiment of superseding these schools by Government schools? In the same report, on page 12, he says: ‘The system of giving Government aid to schools carried on among the Indians by private parties goes back to the beginning of Indian education. In 1819 $10,000 was appropriated by Congress for Indian education, and a circular was issued by the War Department, September 3, 1819, which contains the following: ‘Such associations or individuals who are already actually engaged in educating the Indians and who may desire the co-operation of the Government will report to the Department of War. In proportion to the means of the Government, co-operation will be extended to such institutions as may be approved, as well as to erecting their necessary buildings as in their current expenses. In fact, in the earlier years there were very few schools among the Indians which were not conducted under the auspices of some religious society.'

“Is it just so to do away with these timetried schools, built by the invitation of the Government and built by the private contributions of philanthropists, who, trusting in good faith to the invitation extended to them, laid out more than a million of dollars in erecting these school plants? The case would be made different could just complaint be made as to the clothing, lodging, tuition, etc., provided by these schools.

“This policy was encouraged by every Commissioner of Indian Affairs up to Commissioner Morgan. Commissioner Atkins, in his report for 1885, said: ‘But the Government can and does fairly and without invidious discrimination encourage any religious sect whose philanthropy and liberality prompts them to assist in the great work of redeeming these benighted children of nature from the darkness of their superstition and ignorance.'

“And Indian School Superintendent Oberly (afterwards Commissioner of Indian Affairs), in his report for 1885, extended the following invitation to the various churches to engage in Indian work: ‘The Government should be liberal in making contracts with religious denominations to teach Indian children in schools established by those denominations. There should be no monopoly in good works. Enter all of you and do whatever your hands may find of good work to do, and in your efforts the Government will give you encouragement out of its liberal purse. In other words, the Government, without partiality, should encourage all the churches to work in this broad field of philanthropic endeavor.'

"Apropos of this phase of the case, we beg your consideration of the following opinion of General Francis A. Walker, formerly Superintendent of Census and Commissioner of Indian Affairs from 1871 to 1873, to wit:

" 'If the use of these (trust) funds to support Indian children at the so-called contract schools will yield the Indians better educational results than can be otherwise obtained, the Government is false to its duty as trustee if it fails to take that course. The test I would apply would be this: Does the Government send Indian children to be educated at these schools for the benefit of the denomination maintaining them or for the good of the Indian children? If the latter be the case, it seems to me that no objection in the nature of a principle applies. The only remaining question, then, would be, is the education thus given the children distinctly better than that which they would obtain in agency schools, subject as they are to political control and frequent changes of teachers?

" 'To appropriate public moneys for establishing and maintaining sectarian schools for the sake of having sectarian schools would, according to my way of thinking, be altogether wrong. To make use of good schools already existing and partly maintained by private contributions, even though under sectarian control, involves no departure from sound principles if the sole object in doing this is the good of the Indians themselves.'

"So far for General Walker. Gentlemen: We do not ask money from you to teach our religion, but to impart secular education, the value of which you can test by your own inspectors, as is done in Protestant England. If, in addition to this secular learning, we by the influence of religion make these Indian children purer and better now and more obedient to authority when they become men, will you reject our services simply because we teach the religion that has civilized the world?

THE ECONOMIC VIEW.

"To return to the economic view, as a matter of fact, the Indian Office has not been 'gradually preparing to do without the contract schools,' at least in the way expected by Secretary Smith. Indeed, quite the contrary has been the case. The truth is, the Government has not begun to provide adequate facilities for the Indian pupils discharged from the contract schools from year to year since 1895, while to-day there are nearly 5,000 children of school age on Indian reservations where contract schools are in operation for whom the Government has no educational facilities of its own, and probably will not have within the next two or three years.

"Besides these economical considerations, there is, of course, in our minds the great moral one, that we are profoundly convinced that it is essential to the Christian civilization of the Indian that he should know the great truths on which that civilization is founded. Otherwise he must lapse into barbarism.

"Where can the Indian child learn these truths if not in schools? There is no parallel between the condition of children in our public schools and in the Indian schools. The children of the public schools can be taught their religion by their parents at home or by the teachers in Sunday schools, though both practically fail to do this adequately. However, the possibility remains. In the case of the Indian children, the parents are unable very often to teach them, and Sunday schools are few and far between. Even if parents can, the children may be transferred from their authority, if the following proposed law should be passed by the Senate, which the House has fortunately rejected: 'And the Commissioner of Indian Affairs may transfer advanced pupils from any boarding or day schools on or off the reservation in the same or other States, with the consent of their parents or guardians, whenever in his judgment the interest of such pupils will be subserved by such transfer.'

RELIGION IS NECESSARY.

"Therefore they shall remain ignorant, and all this through the fault of those whose wards they are! But it may be said, will not education itself even without religion tend to civilize and refine them? No doubt education will develop the powers of their intellects, but will it reform their passionate hearts? It may refine vice, but will not crush it. Hear one who cannot be suspected of being partial to religion, and who is the enthusiastic advocate of intellectual development in its place. I mean Herbert Spencer. With great good sense he asks:

" 'Are not fraudulent bankrupts educated people and getters-up of bubble companies and makers of adulterated goods and users of false trade-marks and retailers who have their light weights and owners of unseaworthy ships and those who cheat insurance companies and those who carry on turf chicaneries and the great majority of gamblers? Or, to take a more extreme form of turpitude, is there not among those who have committed murders by poison within our memories a considerable number of the educated—a number bearing as large a ratio to the educated classes as does the total number of murders to the total population? This belief of the moralizing effects of intellectual culture, flatly contradicted by facts, is absurd, "a priori." What imaginable connection is there between learning that certain clusters of marks on paper stand for certain words and the getting of a higher sense of duty? What possible effect can acquirement of faculty in strenghtening the desire to do right? How does knowledge of the multiplication table or quickness in adding and dividing so increase the sympathies as to restrain the tendency to trespass against fellow-creatures? In what way can the attainment of accuracy in spelling and parsing, etc., make the sentiment of justice more powerful than it was? or why, from stores of geographical knowledge perseveringly gained, is there likely to come increased regard for truth?'—*Study of Sociology by Herbert Spencer, p. 363, Apellton's Edition, New York, 1874.*

CHRISTIANITY OUR ONLY BULWARK.

"What is evident by 'a priori' reasoning is confirmed by the facts of history. Rome in her most glorious days of highest education and culture was morally rotten at the core, as we know from her own writers. The appalling revelations of the new book, 'Quo Vadis,' are more than warranted by the facts. Great God! What stands between their condition and ours but the genius of Christianity? That Christianity is built upon great Christian truths, the knowledge of which and faith in which are essential to its perpetuation. It is true that the after-effect of Christianity and the public opinion which it produced may survive for awhile, faith in its truth, as the boiling water continues to boil after you have removed the vessel from the fire, and that men may return to the rectitude which they once practised, but in the case of these poor children they shall never adequately know and then will have nothing to return to.

"But it is sometimes said that 'we can have the morality of Christianity without its theology!" How many beautiful and salutary truths in the Sermon on the Mount—in Christ's doctrines of mutual charity extending even to our enemies—His doctrines of purity and self-sacrifice, etc. But, gentlemen, we must remember that the whole fabric of Christian morality is built on faith in dogmas. Men would cull the flowers and despise the roots and stems that gave them life, not knowing that without these they shall droop and wither and die. These dogmas give motives for the sacrifices essential to morality.

"Take away the doctrines of hell and Heaven and the all-seeing eye of Providence and can you expect men to be pure and honest and self-sacrificing simply from the abstract love of virtue? You may find a few well-balanced exceptional natures who appear to attain to something like this sublime elevation, but for the vast majority of our race this is not attainable. How will it be for the poor children of the forest for whom I plead to-day before the representatives of this great nation? One of the great errors of our day is the fatal delusion that morality can be divorced from religion and her dogmas. Washington, the Father of his Country, in his farewell address saw the delusion and warned his children against it. The instance he gives is a striking one—that of an oath. But let us hear his words, which cannot be too often repeated: 'Of all the disposition and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these finest props of the duties of men citizens. The mere politican, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connection with public and private felicity. Let it be simply asked where is the security of property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles.'

POSITIVE DOCTRINE.

"It is then religion that gives motives for morality. See that strong man contending with the passion of intemperance or impure love. He knows from sinful indulgence in the past the gratification attached to the sin. The power that stands between him and the object of his sinful desire must be stronger than the power of that desire. The power that protects is founded on doctrines which if denied leaves him, at once, a certain victim to his own passions, and if weakened by skepticism, leaves the conflict doubtful, with the odds against him. The doctrines of hell and Heaven and the presence of his God witnessing the conflict are all necessary to him. See again the man tempted to self-destruction. Life has ceased to be worth living. A moment and he shall be liberated from all his misfortunes by poison or the pistol. What power can stay the hand of the liberator? Talk to him of the beauty of virtue in the abstract or the evil his rash act will inflict on human society. What cares he for the human society, what, perhaps, attracted and betrayed? But point to hell yawning at his feet and to Heaven about to be barred against him forever more, to a tenderly loving God, who will aid him in the conflict. Recall the invitation 'Come to Me all ye that labor and are heavily laden and I will refresh you;' tell him that all this is not mere pious poetry, but living certain truth, as real as vision itself, for which millions are ready to die, and immediately you gain the outcast to God and society. Statistics clearly show that suicides increase or decrease according as this faith advances or declines. Hear of the rare occurrences in the Catholic and Lutheran portion of Germany, and rarest of all in Ireland where the people, both educated and uneducated, possess such deep abiding faith in the doctrines of Christianity. Now if positive doctrines and not mere ethical platitudes be necessary to restrain passion in the thoroughly civilized man, how much more in the case of the recently converted Indian?

THE SECTARIAN BUGABOO.

"But some may ask, 'Why cannot you religious people teach the great leading doctrines of the Christian faith without sectarianism? We who rule have no objection to the truths you speak for; whether true or false, they help to restrain passion and preserve human life, but it is to sectarianism we object.' This word sectarianism, gentlemen, is the most thoroughly misunderstood and at present, perhaps, the most mischievous word in the English language. Properly speaking, sectarianism is the religion of sects, that is, of bodies cut away—as the term implies—from the original Church. Unsectarian religion is the religion of that original Church. But this is not the meaning popularly attached to it. Webster defines as sectarian 'one of a party in religion which has separated itself from an established church or which holds tenets different from those of the prevailing denomination.' Now as we have no established church, for union of Church and State in our circumstances is out of the question and there is dispute as to which is the prevailing denomination, a 'sectarian' is not easy to find. For a man to preach unsectarianism it is supposed that he must avoid all doctrines in which he may disagree with any one of his audience. Now as every doctrine of Christians has been denied by some one, unsectarian preaching is simply impossible when the audience is respresentative of all shades of religious opinion. What is called unsectarian teaching is attempted in some of our public institutions by what are known as 'moral instructors,' but it is sometimes the most sectarian of all teaching, as it represents simply peculiar religious views not of a body, but of the individual who teaches. It has the merit of great variety, as it changes with each moral teacher, and not unfrequently with the same individual at different periods in life.

"I may be permitted to illustrate this unsectarian religious teaching. Behold representative audience of bright, intelligent American youths of all tribes and tongues and peoples and shades of religious opinion, who are found in some of our institutions. The moral instructor is charged to address them in such an unsectarian style as not to offend any one of the number, and, therefore, he is constrained to keep to the broadest generalities. He opens his address: 'My dear Christian young men of America——' 'Hold, sir,' one cries out; 'we are not all Christian young men. My father and myself are Hebrews, and so are several in this hall. We shall leave until you have finished your address to your Christian young men, and then we may return.' 'Well, well!' exclaims the poor moral teacher, 'at least all of you believe what all the pagans themselves believed, that there is a Supreme Being, who made this world and will reward the good and punish the wicked.' 'If, sir,' cries another, 'by such a Being you mean a personal God, I object to it as sectarian doctrine; for I, in common with others in this hall, believe that what is called God is only a force in nature which we do not understand, a force which is more or less in all of us, so that we are so far gods. As to rewarding the good, I have no objection; as to punishing the wicked, do you mean the old doctrine of an eternal hell? To this I, with the Univeralists in this audience, object as sectarian doctrine.' 'But,' cries the bewildered moral instructor, 'let us suppose it is a temporary hell, where people suffer until they are purified enough to go to Herven.' I object to this,' cries another, 'as sectarian and rank Popery. The very definition of purgatory amongst Catholic is "a place or state of punishment, where some souls for a while suffer before they can enter Heaven.' A temporary hell is, therefore, a Catholic purgatory.' 'But,' expostulates the moral teacher, 'the very pagans believed in some kind of hell, which must be either temporary or eternal,' 'But we are not pagans, sir,' cry out several at once, 'and if you are going to teach us paganism, you teach the old and worst kind of sectarianism'.

"One can, therefore, easily see that what is so-called unsectarian religion is logically impossible, and, even if it existed, could not practically effect individual morality. I might continue this process of challenge as you perceive. Better the positive teaching of denominations containing some positive truths than the ethical generalities of diluted Christianity. Therefore, gentlemen, to sum up what I have been saying to you, we ask that appropriations for maintaining Catholic contract schools for pupils be not diminished.

GROUNDS FOR THE APPEAL.

"Because the number of pupils in these schools is as great as when they received more than twice the amount of the last appropriation.

"Because these schools, built on the faith of the Government's promise to aid in supporting them, have, according to the best public authorities, officials of the Government itself, proved their efficiency.

"Because their maintenance at the rate of $108 for each child costs the Government much less than any of its own schools.

"Because the Government has not yet provided adequate facilities for the Indian pupils discharged from the contract schools from year to year since 1885, while to-day there are nearly five thousand of school age on the Indian reservations where contract schools exist, and the Government has no facilities for them, and probably will not have in the next three years.

"Because to allow contract schools next year but twenty per cent of the amount so used in 1895 would, it is apparent, deprive one-half of the children now attending the schools of the means of obtaining an education.

"Because suppressing the contract schools would practically retard Christian civilization for the Indian children. There can be no Christian civilization without the maintenance of the Christian religion, on which it was originally built and by which alone it can be perpetuated. The defense of education without religion in our public school is that the child can be educated at home in religion by its parents or in Sunday school: but as regards the Indian children, as their parents are often uneducated in religion and they have no Sunday school, the two cases are not parallel.

"Because it is manifest that education alone without religion will not restrain passion, though it may in a certain fashion refine its indulgence.

"Because Christian morality cannot exist without positive and certain Christian doctrines to give motive to the self-denial which that morality requires.

"Because what is called unsectarian religion is too mutable and indefinite, and is in reality the most sectarian of all denominational religions, depending, as it does, upon the religious notions of individuals called moral teachers.

"I ask, then, the fulfilment of the promises of the Government of the United States to aid contract schools. I ask it in the name of Christian civilization, which I believe can never be perpetuated otherwise than in these schools. I voice the petitions of thousands of Christian Indian parents who beg that these schools may be continued.

With unbounded confidence in your sound sense, practical judgment, fair play and justice towards the wards of the nation, I place the matter in your hands, Senators of the United States, feeling confident that I shall not be disappointed."

We read Matth. 13,49: "The angels shall go out, and shall separate the wicked from among the just." Kind Reader: Keep now in this life from the society of the wicked when they try to ensnare you—then the future separation does not involve you.

The Mission Indian

SAN LUIS REY
P Trost del.

VOL. III. BANNING, CAL., JULY 15, 1898. NO. 10.

PARADISE.

Concluded.

Where did God create this beautiful garden?

Origen holds that paradise was the third heaven into which St. Paul was rapt; that its trees were the powers of heaven, and the rivers the waters of the firmaments. But St. Epiphanius, Augustine and Jerome condemn this apprehension as heretical, because it substitutes for the plain historical narration of Genesis, a fictitious allegoric interpretation. Others again, (apud Hugo. Vict.) are of the opinion, that paradise comprised the whole world and that the ocean was the stream out of which those four remarkable rivers flow. But this is likewise an error, as those four rivers had their origin in paradise. Besides this, Adam after his fall, was driven out of paradise but not out of the world, wherefore the whole world could not be paradise.

Others (apud Magis. Sent. in 2. dist. 17) hold paradise to be a hidden place rising to the moon, or that it is, without doubt, in the middle stratum of the air, wherefore it remained unmolested by the deluge. Thus Rhabanus, Rupert and Strabo. But in this case paradise would not be on this earth, but in the sky and easily to be seen like the other planets, the sun, the moon and the comets.

St. Ephrem (apud Mosen Barcepha lib. de Paradiso) pictures the earth to himself surrounded by the ocean and sees paradise out side of it on another heavenly body. If this could be admitted, then the four rivers that flow out of paradise would not be on this earth but out side of it. Cirvelus Daroceus and Alphonsus a vera Cruce hold and maintain that paradise is in Palestine at the Jordan in the region of Sodom, and are willing to prove this in Genesis chap. 13. V. 10.

Again we find others who claim, that paradise is on the island Taprobone (ceylon); some even go so far as to find a place for it in this great country of liberty and independence St. Bonaventure and Durandus (in 2. dist. 17.) come to the conclusion and speak freely of their opinion that paradise must be in the equatorials, and are let to this opinion and belief by the equal temperature enjoyed there by day as well as by night. But this opinion also, indefinite as it is, does not solve the gordian knot for us.

Even Cornelius a Lapide tries to locate paradise in Mesopotamien and Arminien; for he says, they belong, according to scripture, to the East. He argues saying: our first parents after they were driven out of paradise, selected these countries for their abode, (as seen in Gen. 4, 16. Cain went out from the face of the Lord and dwelt as a fugitive on the earth on the east side of Eden) because they presented, nearest to paradise, the finest dwelling places, as well as the richest soil for plantation. Gen. 8. and 11.)

Paradise is according to the version of the septuagint in Eden, but Eden, (according to Ezech. 27. 23. and Isaias 37, 12) was near Haran (Carrae), where Crassus was defeated by the Parthians. Paradise must have been where the rivers Euphrates and Tigris are, but they are found in Mesopotamia and Armenia, as the Euphrates is a river of Babylon, and between them (viz.: the Euphrates and Tigris) lies Mesopotamia, inviting, agreeable and fertile. Paradise, according to the narration of the fathers, must not have been far from Judea. Adam they say, driven out of paradise, came after a few days journey into Judea, where he died and was buried on a mountain, later called Calvary.

It is not known, continues the learned Jesuit, which the rivers Phison and Gehon were; but that they are still existing is proved in Ecclesiast. c. 24. 35. But this does not prove whether these four rivers come out of the stream of paradise, or whether this stream flowed, or divided itself into those four rivers, or Moses merely says: that this stream divided itself into four main or principal streams; but these again, he calls the four rivers, which divide the one stream of paradise into four branches or parts. Be it now that these rivers spring from this one or not, at least Moses seems to explain it so. The opinion also of several divines is, that the Phison and Gehon are rivers, which proceed from the Euphrates and Tigris. See Corn. a Lap. I. c.

Huet, the learned bishop of Avranches in his book de situ Paradisi c. 1. 4., says: the terrestrial paradise was between the Tigris and Euphrates, where they meet and separate again before flowing into the gulf.

Now, since these waters in great quantities and different winding forms roll on, I wish to add, in order to make it as correct as possible that the terrestrial paradise is to be located at one of these bends and most probably at the southern and greater arm as shown in the geographical tables of Ptolemy and Agathodoemon.

Calmet wishes to prove that the terrestrial paradise must have been in Armenia, near the fountain of the

Tigris, the Euphrates, the Phasis and the Araxes. He takes for granted that Moses wrote the book of Genesis in the rockey Arabea and chose this country for terminal point to locate the disputable places. Its to be taken for granted, believes the author, that Moses intended to give to the Israelites a description of the terrestrial paradise according to the then know traces thereof, that they, thereby, might have a clearer idea of paradise and its location. The words: Fluvius egrediebatur de loco voluptatis, qui inde dividebatur in quator capita, must in their literal sense be applied to the fountain or sea, into which these four streams divided themselves. According to this we have too terminal points to mark accurately the location of paradise viz.: the Tigris and Euphrates, whose fountain or source was in paradise. Fr. V. Hummelauer S. J. with great erudition concludes, that paradise must have been in Armenia, and his arguments are: 1) Paradise was irrigated by a fountain, which divide itself into four streams; 2) these four rives are the Phison, the Gehon, the Euphrates and the Tigris; 3) the land Hevila noted for its precious products; 5) on the east of the garden of Eden was the land of Nort wherein Cain sought refuge.

This Doctors of the Church say: the location of paradise is not know to men, but tibi soli Deo notum est.

METEORS.

Meteors. Who has not seen a shooting star? In general 3 or 4 on the average are observed every hour and about 1000 are supposed to pass within that time at any one place, visible to us; and those that pass daily, visible to the naked eye, are estimated at over 8 millions. They shoot by for a shorter or longer while with a white, red, green or other light, into all directions. Some are brilliant enough to illumine the whole sky for the short time they are seen, these are called meteors, although this name is also applied to all of them. Some believe that they belong to our solar system and consequently circulate around the sun as planets. Of course, not much is know about their orbits, because it is almost impossible to observe them close enough. When a shooting star passes through our atmosphere, the friction with the air heats it to incandescence and thus it becomes visible for a time. Some very small ones of these dark bodies may thus become entirely evaporated, while other ones more dense or larger, may sometimes be scattered into pieces. A few years ago we read in the papers, that over Madrid in Spain such a meteor burst with a loud detonation. If in their course they come too near to the earth, the attraction of the earth overcomes their velocity and they fall down. They are then found partly buried in the ground, and some have been found that were still very hot. Such fallen meteors are called aerolites (air-stones, from the Greek). It is of course beyond doubt, that what we call shooting stars never fell to the ground, but the supposition that these aerolite are shooting stars or parts of them seems credible. Such aerolites can always be plainly distinguished from our minerals (a mineral is anything belong to our globe, which is not plant or animal) on account of their peculiar composition. Compounds as these are never found as parts of our globe. Some consist largely of malleable iron, some are stony, still no new "element" has been found in them. The writer has seen some of them as large as big horse, consisting of pure iron and of a lengthy irregular shape. In his boyhood he saw once as plendid spectacle of an incessantly falling multitude of shooting stars, a "meteoric shower". They are 2 meteoric showers, which return periodically. In these all the meteors move in a common direction. They all seem to radiate from one point in the sky. This point keeps always the same position, wherever we are and is nothing else but the vanishing point of the parallel lines the meteors make in their paths. One standing between the rails of a very long and straight railroad track will see the rails meet in the far distance. One of the 2 showers occurrs on about the 10th of August annually. The meteors of this shower are called the "Perseides," because their radiant point is in the constellation "Perseus". They move in very long ellipses, that reach far beyond Neptune. They must be a continuous stream of meteors in a elliptical orbit, because an annual shower meets the earths orbit, while it takes 124 years for one of them, to pass around their whole orbit (the earth's orbit is their "perihelion" approximately i. e. their nearest position to the sun, from the Greek: peri about, near, and helion sun). Another shower occurs on about the 13th of November, the "Leonides" (radiant point in "Leo"), whose orbit reaches beyond Uranus. In this orbit their is a magnificent group or multitude of meteors, visible for the time of 2-3 years, which meet us in a period of a little over 33 years. Let us see now, what relation may exist between comets and meteors. The comet of 1826, known as "Bielas comets", returned in 1845.

In January 1846 it was found divided in 2 parts, of which one disappeared a month sooner than the other. In 1852 those 2 parts were already about one and half million miles apart. Since that time the parts could be found no more (the comet was to return in 1872), but in 1872 a small stream of meteors followed in the trail of the lost comet. Hence the belief, that the comet was disintegrated into a multitude of meteors, of which originally it had consisted and some think comets are nothing but a conglomerate of loosely cohering meteors. At least comets and meteors are supposed to be of a common origin. These ideas are confirmed by the fact, that the comet known as comet 1866 I has exactly the same orbit and period as the November meteors, and comet 1862 III has the orbit of the August meteors, and comet 1862 I has the same orbit as a stream of meteors encountered in April.

W. W.

For the Propagation of the Faith

were paid in 1897: $1,354,575.91. France is at the head of the list with $833,532.98. Then come Germany $94,472-08; Alsace-Lorain $62,357.90; Belgium $71,641.82; Italy $67,068.31; Holland and Luxemburg $35,367.09; British Isles $27,865.66; Spain $27,315.00; Switzerland $18,501.20; Austria $13,792.71; Portugal $5,039.90; Levant $4,861.17; Hungary $1,129.53 etc. Asia gave $1,200.15; Africa $6,003.29; North America $41,420.16; Central America $2,222.99; South America $37,342.12; Oceanica $2,029.10. — Compare: Europe $1,264,358,10; America $80,985.27; Africa $6,003.20; Oceanica $2,029.10; Asia $1,200.15.

Decoration Day in St. Boniface's.

Decoration Day was suitably celebrated at the School. A number of veterans of the Civil War attended from Beaumont, and marched in procession with the children, Sisters, etc. to the Cemetery, where impressive exercises of a religious and patriotic character were held. Afterwards the veterans proceeded to Banning to take part in the celebration there.

A NEW PRAYER BOOK.

The Soldiers' Manual, compiled by the Catholic Truth Society of San Francisco for the use of the Soldiers in the service of the United States. Here we have for fifteen cents a most admirable prayer book, suitable not only for soldiers but for all men. How a book of 200 pages, neatly bound, nicely printed, can be sold for 15 cents will seem a mystery to those accustomed to pay the exorbitant price which many Catholic publishers exact. This book will be a comfort and a companion to our brave soldiers. It contains, in simple and attractive language, a short account of the great truths of our holy faith, and a selection of beautiful and sensible devotions suitable for every ordinary occasion. The book will also, beyond doubt, reach the hands of many religious non-Catholics and be of use to them in many ways. The Catholic Truth Society, Flood Building, San Francisco, will forward the book for 15 cents, or in quantities for ten cents a copy.

Indian Talk.

There are numerous dialects of the Indian languages spoken, and some of them seem to have little are no relation to others. This would show that the Indians are not of one race, but that various waves of immigration, at different times and from somewhat different localities, came to the North American continent. All the Indian tribes have traditions that point to the north as their original home in America, and most of them have legends about voyages across water in the earliest times. We may assume that many, if not all, the Indian tribes have originated from people who crossed the North Pacific from Kamskatka or Manchuria or North China and Japan. The ocean is not so very wide there, and there are islands which made the journey easier, and then again there are currents in the sea which of themselves would carry them towards the American coast, just as the currents of the Atlantic carried trees and carved wood across the Atlantic before this continent was discovered. When we remember the number of languages spoken at present in Eastern Asia, we cannot wonder at the variety of Indian dialects. Even here at Banning one can hear more than one Indian idiom—at the recent gathering of Indians for the closing of school there were present from distant reservations Indians who spoke a dialect like that of the Indians of the Colorado river, We give some specimens of the Indian idiom spoken near Banning:

The numbers: 1 suplee, 2 weeh, 3 pagh, 4 wichu, 5 numquanna, 6 quansuplee, 7 quanweeh, 8 quanpagh, 9 quanwichu, 10 numichoomee, 11 pettasuplee, 12 pettaweeh etc, Evidently they counted on their five fingers of the hand (hemma). The usual word of salutation is Meeaghwan, Hello How do you do?

The sun,	tameeath.
Moon,	mongeech.
Star,	sooith.
Stars,	sooithan.
Morning,	paikal.
Night,	thuk mappish.
Dog,	owil.
Water,	pal.
Horse,	pasquith.
Man	naghish.
Woman,	meml.
House,	kish.

As a rule the young people speak both Spanish and English, the older men Spanish and Indian, and the women in many cases know only Indian. The Indians have many superstitions—thus they speak of a monster or giant named Tarquish, who they say lives in an immense cave at the summit of one of the peaks of San Jacinto mountains. The Papago or desert Indians at the Sacato agency are reported to be in great distress of mind, fearing dire disasters of some kind or other, all on account of the reappearance of talking dog. According to a legend, the dog, a long time ago, appeared to the desert Indians and for their wickedness turned them into stone. A short time ago, the talking dog made them a visit, this time in the locality near the Sacaton agency, where the desert red man had been living in peace and happiness. "Bake me a tortilla made from the flour of mesquite beans," he is reported to have said to the frightened red man. The latter started on a run to tell his friends of the strange occurrence, but was still more nearly scared out of his wits by observing that the dog was running by his side. The Indian stopped and demanded to know where he was going. "To see what you are going to do," replied the strange dog, and then disappeared. Pity the unfortunate Indians our fellow creatures, deprived through no fault of theirs of the light of the ture faith.

Letters From the Children to Uncle Tom.

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St. Boniface's Industrial Scaool.
Banning, Cal., May 19, 1898.

Dear Uncle Tom:

I drop these few lines to tell you how we are gettiug along we are all well and hoping you are the same. Rev. Eugene O'Growney asked us if we ever saw a cat with two tails we said no now Unele Tom will you tell us if you evey saw one. Father O'Growuey said he did not like this weather I think it is cold and he cannot go out doors to get fresh air. Dear Unele today is the feast of the Aseension we had high Mass at six o'clock and Rev. Father Hahn preached to us he said on Ascension day Jesus ascended into heaven. Jesus went to mount Olivet with his Apostles and the people; he spoke to them and said he that believeth shall be saved and he that does not believeth shall be condemnced these were the last words our Lord spoke and then he left them and went to heaven this is what Father preached this morniug. He said more things but I am afread it might be to long to tell you all about them; and besides I think you are gettin to old to read long letters. Dear Uncle Tom everythiug looks pleasant here and how is it there? here is sometimes cloudy and cold and then your neices and uephews have to stay in side. I will pray to our Blessed Mother to be a mother to me and a mother to all the children Good-bye dear Uncle your loving uieee

Rose Chilton.

St. Boniface's Industrial School.
Banning, Cal., May 19, 1988.

Dear Uncle Tom:

The childreu are all to writing letters and so I thought I would write aud tell all the news I can. It will be soon vacation aud hope to have a plesant vacation and to let you kuow that all your nieces and nephews are enjoying the same. Dear Uncle we all wish to have a look at you before we go home. We are preparing our songs aud pieces for the closing of school. All around our school the flowers are in bloom. To-day is the feast of the Aseension of our Lord; I wish to tell you something about it. Father Hahn preached to us that iu the morhiug when our Lord asceneded into heaven he said those who believe they will be saved, and those who do not believe they will be condemned.

George cought a turtle and Father told Sister A. France to clean it and to cook it for him so Sister had a hard time to cleau it. well dear Uucle I think I have tryed my best with this letter because I think you are getting old and I think you cannot see well. Now I elose my letter this time wishing you the blessing of Almighty God. I remain your nieee

Louisa Pa.

☞NOTICE. Uncle Tom asks his nephews and nieces to write out a list of any mistakes they find in these THREE LETTERS, and send into the MISSION INDIAN by the 10th of August, will get a nice book for a reward.

THE MISSION INDIAN.

UBLISHED MONTHLY BY B. FLORIAN HAHN, C.P.P.S

SUBSCRIPTION RATE :

Per Year..........50 Cents

Payable in Advance.

Entered at the Banning Postoffice as second class master.

BANNING, CAL., JULY 15, 1898.

Father Schneider of Yuma is gone east for a few weeks, to see his friends.

The Messrs Martins, of San Francisco, staying at Beaumont, paid a short visit to the school last week.

Father Fitzgerald, the popular and beloved pastor of Redlands, was a welcome visitor at the school.

Hobson and his comrades are free again, and according to the exchange, one American is worth as much as two Spaniards.

Father Hahn went on an expedition as drummer, for house and "Soldiers of the Cross," through Arizona and New Mexico.

Mr. George Restovich for several years the faithful disciplinarian at the Banning Indian School, has resigned his position and gone for a visit to his native country.

Since Sampson has completely destroyed the Spanish fleet at Santiago, the Spaniards now in this country are more inclined to swear loyalty to the Stars and Stripes.

We are privileged in St. Boniface's in having for all occasions plenty of well chosen and well rendered music. We are confident that California cannot produce a choir that sings more beautiful and suitable music for High Mass Benediction or Vespers.

The Fourth was magnificently celebrated at Banning and during the celebration, the freedom and independence reigning from shore to shore, as well as the loyalty and faithfulness of its people, were deeply impressed upon the audience by the orators of the day.

The closing exercises of St. Boniface's were a great success, and gave much pleasure to the Sisters and Fr. Hahn who had spent so much time and patient labor in preparing the program. We were glad to see so many Indian visitors. In fact, it was to a great extent, an Indian celebration.

Lee, Sigsbee, Dewey, Hobson, Sampson—This is the roll of heroes of the war up to date. But there are others, yes thousands of them, whose names did not get into print; as the poet said: "They just fit, and fit, and fit." On the Spanish side, some merely "writ and writ and writ", but some "fit" too. In the end however they will all have just to "git."

The Indian school at Yuma has closed for vacation, and the Sisters have come to Banning for the summer months. Such a sudden change of temperature, from 120 degrees in the shade to 85 degrees would probably have placed the Sisters in danger of chills, only that Fr. Hahn has given them full and free permission to go into the orchard and assist in picking up the golden fruit.

Among the visiters at the closing exercises was no less a personage than Uncle Tom. He slipped in very quietly, and took possession of a seat where he could see and hear the whole proceedings. Needless to say, Uncle Tom was delighted with the success of his nephews and nieces and he expects that they will write him special accounts of their going home on vacation, and how they occupy themselves at home.

Vacation has begun for the Indian children and all of them, except a few, have scattered to the different reservations. When they return in the Fall, we hope they will be able to tell that they have spent a happy and a useful vacation. The girls will be telling us all that they washed, sewed and cleaned up around the houses, and the boys will speak of all the work they did. Do something useful every day—that is the secret of success and happiness.

We have a fine crop of apricots this year, and the plums, peaches, almonds, grapes, walnuts and oranges are first rate. The apricots are so ripe that some of them drop off the tree. The fruit of the cat trees is also almost over-ripe, and some of it seems to have dropped off the branches; at least we see several small new cats of this season's crop roving around the place. There would seem to be at least two cat trees on the premises, one producing red fruit and the other a black species.

The editor of the Mission Indian received invitations to the commencements of the chief centres of learning in Southern California—Cathedral school, Los Angeles our Lady of Peace, San Diego; Pomona Convent; Sacred Heart school, East L. A.; St. Mary's Academy; St. Vincent's College; also to College Hall, Collegeville, Indiana, and to a different sort of a graduation ceremony, the marriage of Miss B. L. Roth and Mr. Joseph Scott, at the Cathedral, Los Angeles, on June 6th.

"The Banning Umpire" issued its first number last week. It is hoped by everybody that it will be a success.

THE GLORIOUS FOURTH.

As nearly all the school-children had left St. Boniface's for their homes, the few left attended the Banning celebration. The town did itself credit in the occasion; the citizens having prepared a fine programme of exercises and sports, and having invited all the neighboring villages and towns. Peter Salvadeo of the school recited some verses on the immortal Hobson. Fr. Hahn delivered a short address most suitable to the occasion, which was warmly received. The whole programme was well rendered.

A TRAGEDY.

One of the greatest tragedies in the annals of the sea took place on July 4th at 5 a. m., on the banks of Newfoundland. There was a dense fog, and the French steamer La Bourgogne, bound from New York to Havre with 725 souls on board, crashed into the English sailing vessel Cromarty shire, bound from Glasgow to New York with 21 men. When the fog lifted half an hour afterwards, the great liner had gone to the bottom of the sea with over 500 passengers, only 160 being saved. Only one woman was rescued. The sailors and many frenzied passengers are alleged to have murdered and thrown back into the waves persons struggling to get into the boats. Several priests were on board and went down after giving absolution to their companions. We may presume that most of the drowned were Catholics. Amongst the drowned was Brother Ambrose of Sacramento, a native Californian. May the Lord have mercy upon their souls.

HOBSON'S CHOICE.

Hobson seems to have very little use for the ordinary Anglo—saxon, if we are to judge by the names of men he chose, out of two thousand volunteers, to accompany him in his destinate enterprise. One English name (Phillips), one French (Charette), one German (Klausen), and four Irish (Montague, Deignan, Keely and Murphy) make up the list. Five of them Catholics too. Powell, who stood by to help is of Welsh descent, another Celt. All praise to Congress which included in its vote of thanks the name of every man of them.

Diocesan News.

Santa Cruz celebrated the silver jubilee of its Pastor. Ad multos annos. Pater.

* * *

The Fourth of July celebration at Los Angeles was a decided improvement on the former Fiestas.

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There was a Gay celebration at Riverside on the 21st of June. It was the Rev. Assistants Anniversary.

* * *

Father Adam gave a short mission at Yorba, Father Caballeria at Ballona; the Paulist Fathers at Santa Monica.

* * *

The celebration of St. John the Baptist at Fresno was a great event, both as to the number of clergy present, and the impressive solemnities.

* * *

Father Juan Caballeria gave a most successful mission at the Palms. Several persons went to the Sacraments, and the Bishop Confirmed a large class.

* * *

It was refreshing to see the Bishop back. His kind, cheerful face brings sunshine. The children at the school missed his visit this year very much —mucho.

* * *

Rev. Father Seraphim, O. S. F., will during this month give retreats to the Sisters of the Holy Name at Pomona, and to the Sisters of St. Joseph at Banning.

* * *

"Gaude et laetare". Five schools underway — Pasadena, Pomona, Fresno, Boyle Heights, Redlands. The Bishop realizes the necessity, and value of a thorough Christian education.

* * *

The new Diocesan seminary at Menlo Park, San Francisco, will soon be opened. It seems, that the Sulpician Fathers will be in charge of this important institution on the Pacific coast.

Mr. Jos. Messmer at the Queen Store Los Angeles, is evidently a very popular business man. He keeps a clean, reliable stock of foot wear and sells at very moderate prices.

* * *

The Sisters of the Immaculate Heart of San Bernardino and of the Cathedral at Los Angeles are at Pico Heights, making a retreat, as a preparation for the next year's work.

* * *

Fresno was warm on 24th of June. St. John rejoiced in Heaven. This will be a new help to the new School. "Knob hill" will grow. The Pastor is wide awake and active.

* * *

The Bishop is again at his residence at Los Angeles after the trip to the East. He took part in the 4th of July procession and was accompanied by Fathers Victor and Doyle, on this occasion.

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We are sorry to say that Father Doyle does not enjoy perfect health. After all, there is no heaven in this world. The Rev. Father has a fine new Church, a lovely residence and a congregation of people, that love him, but now health is the desideratum.

* * *

John Herlihy's, Grocery Store at the corner of Main and Third St., Los Angeles, is a decided improvement as to its location. John keeps not only a well selected line of groceries, but will also accommodate the Catholics in furnishing candles, sanctuary oil and other church goods.

* * *

Redlands church is verily a beauty —a beautiful new high Altar, a grand statue of the B. Virgin, a fine statue of St. Joseph, and painted windows, giving the whole a pleasing, cooling shade of innocent green. But not yet the end. Anyone desirous of presenting another statue may be obliged by its acceptance, by communicating with the accomodating Pastor.

* * *

Everybody seemed pleased with the little Commencement exercises at the school this year. "The two hours seemed only two minutes. I was paralyzed with astonishment at the wonders achieved by you in Banning in the training of those children. The singing was prefect—precise, expressive, and sweet in musical tone. The children's acting was natural. Their drilling could not be surpassed. I was completely carried away, when those dear little fellows marched in real military style, and sang "we will rally around the flag".

Future Events Since 1897, Explained by Peter Salvadeo.

St. Boniface's Industrial School.
Banning, Cal., July 9, 1898.

Dear Uncle Tom:

"Meeagh wam" (Indian)

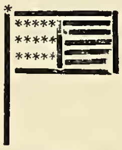
Did you read the "Catholic Tidings," or the 'Riverside Enterprise?" If not, you better hurry up and send for them at once, because in these two papers you will find the annual entertainment of St. Boniface's School, and also on the 3 page in this issue of the "Mission Indian" one of the best papers on the coast. In these three papers you will find great pleasure in reading because in them are the memorials of UNCLD SAM.

I will first begin by telling you all about our entertainment and how we co-operate with the echo of vacation: and now, if you promise me that you will give your ful attention to my suggests, I will narrate to you all that can be narrated in any dialects. So now pay attention. If you understand how to talk Indian or Spanish you will understand my letter: but if you do not understand these two dialects you will be what we call "El biejo no sabe muncho"—the old man dose'nt know much. So be attentive:

In the year 1897 the usual entertainment was only a little thing but "el tiempo biejo paso muy pronto" and now that the year 1897 and all the other years have gone to a close a new year lately born has existed, 1898 This is the year that we ought to give credit to, and be satisfied because it will bring richer blessings upon our country. — When all the children were here yet it was quite a family as it were. We rendered a very interesting entertainment with a new built stage for the first stage entertainment to our townsmen and countrymen. Many people were present and enjoyed it with great attention.

The programme consisted of nineteen parts the first being "The heavens speak forth the Lord's mighty power," which was gradually what we exclaimed: "muncho wano, muncho wano." The next the "Welcome song" another "muncho wano" and so on............"The Base Ball Enthusiast; dialogue" Patricio Lugo, Stephen Saubel and Peter Salvadeo, were the ones who gave quite an amount of laughing at; especially Peter, with his "hurrahs" that set everybodys eye on him, the first one that spoke: "Now for a game of base ball, a glorious game," etc.........while Patricio coming out all bloody and the head batted and the eye supposed to been knocked out while playing ball. Salution; "Why Jimy what's the matter you look as if you had been in a prize fight?" "The row why nothing we've had the most glorious game and beaten the Athletics." "Beaten the Athletics? glorious hurrah" etc..................."A scene of the Day" dialogue was spoken by the ones which you will find on the 8 page fo this issue heading: 'Young America." etc............The next on the programe was "The Old Woman who lived in the shoe;" dialogue Mary Banks your niece who was supposed to be the old woman, and quite a number of girls and boys were supposed to be her children; and Peter Salvadeo your nephew was supposed to be the old man or traveler that was afterwards bluffed by the two boys Francisco Chutnicat and Stephen Sauble Francisco "Bob" the one that gave the first joke: "It depends on how you travel, if you walk, its a long ways, if you ride 'taint no where, if you go on engine cars your there most now, and if you go on telegrame, you've been there already" etc............Stephen "Dumpy" who also insulted the old man by giving him the queer direction: "As Bob started to say go along down the fence till you come to a hog pen with a sheep in it. You take the hog pen on your back and go along down the fence till you come to Aunt Salley's Turkey nest but don't scare her off. She's setting, she's got sixteen goose aggs under her, Aunt Salley promised that when the young turkeys are grown she will sell one of them and buy me a brand new hat for Sunday's," etc..................Towards the last the old man gets angry and begins to call Dumpy "But you little rascal which way must I take to get to Squire Stouts,'' ete. The old woman also getting angry scars the old man off the stage: You may make your inquires somewherelse sir, my Dumpy has something else to do besides directen you, and you will not even say "thank you" for his pains. The old man walks off and looking back to the old woman answers: "I'm only sorry I wasted so much time with you."—etc. Towards the closing of the programe was sung the beautiful hymns "Haec dies quam fecit Dominus;" and "Jesus may I live for Thee." conclusion of the programe.

Since 1776 the declaration of Independence is still keapt up in great solemmity and solicitude of the poor brave George Washington and all the others. Them days are passed away and forgotten by the catapiliers at it were, but here it leaks out and the question appears "where is liberty found, where can a wretched warrior find peace, where are the days of George Washington where are the peacemakers of Independence, and particularly where are the men that gave their last drop of blood for the sake of Independence?" Here is the prize winner and the peacemakers of liberty and the origin of peace; where all men will find and continue to find peace if they are only true to their mother:



This flag will stretch till it has stretched over all its children and never will cease.

On the morning of the Fourth as the boys were rising, the first noise they heard was the "poom, poom, poom," of the firecrackers in town, "Quarto Julio muchacho's" some of them explained, but I stood back keeping myself cool getting, ready for a speech which I had to recite in union with the others that had to recite also, The day in the morning was pretty clear but later on it echo'd back, but ever once, in-a while I would not forget to whisper to myself.

"Mr. Hobson, Mr. Hobson,
You're adandy, you're a peach;
And the biggest blooming pebble
That's a shining on the beech.

This is the speech which I had to recite on the Fourth, but after a little while I could not help but saying the same old story.

"You're a corker, and a snorter,
And to you we all salaam;
You're the bird of Santiago
And the pride of Uncle Sam.

Certainly it must have been old Uncle Sam that suggested to my ear that I should never forget to announce the Hobson that sunk the Merrimac and who was afterwards taken a captive and repurchased by two Spaniards that *one* American is worth *two* Spaniards, is'nt that ridiculous? So now let us all join in and announce and address Mr, Hobson by saying:

"*M*r. Hobson, Mr. Hobson
You're a monument of sand;
Since you bottled up Cervera
Who is practically canned.
And you've rather made a monkey
Of Horatius who of old,
Held the bridge against all comers
As Macaulay told.

Towards noon we hurrried up and got ready to go down to the Fourth. At 1:30 we had to be there, and I was ready to go on the deck, I was called upon the deck by Mr. Jno. C. King, who was the master of ceremonies. The programme commenced, and here it recommences:

Ladies and gentlemen we would like for you to gather near and listen to our request: 'Remember the Main" Q. V. Quartette; was sung by four girls and each one a different tone; it was a "lulo".................Recitation by Miss Maud Miller, was very cute, "George Washington must have assunder all you cowards stay back" with an envolope in her hand. The next on the programe was the speech of our well known citizen and the principle of St. Boniface's School, Rev. B. F. Hahn, who was gratefully applaused by the audience. having a flag in his hands and saying: "Three cheers for the red whiie and blue, theee cheers for the men that set the country free, three cheerrs for Hobson who sunk the Merrimac, three cheers for Dewcy who has the Spaniards at Manila all bottled up. To-day we get notice hat the second Spanishship at Santiago is destroyed. C. D. Hamilton, was also a ta-ra-ra-boom-de-yea........."The Star Spangled Banner" was sung by the Q. V. Quartette, also another ta-ra-boom-de-yea. ...."Teutining To-Night" one of the most beautiful songs, was sung by different voices, also by the Q. V. Quartette........ Now comes the well known future artist of St. Boniface's School, Peter Salvadeo, who recited the following:

Mr. Hobson, Mr. Hobson
In a fleeting moon or two,
There'll be horses, yacht and collars,
Named for triumph after you.
You'll be wildly sung and honored;
You'll be petted on the back,
If a Briton you would surely
Be the Duke of Merrimac.

The Hobson that sunk the Merrimac was taken a prisnor and afterwards was set free again by the exchange of two Spaniards to one American. Here we can see that America is strong in her ways and wonderful in her dealings. To give two Spaniards for one American. is'nt she a "lulo?" Now that this great man is free again, let us all agree in one union and applaud him by saying:

"And you will sail right on to glory
As you sailed across the mines;
For your Spartan spunk alread
On the lives of others shines;
"As a hero you'll forever
Take the "peacherino" yam,
You're a dandy, and a daisy
And the pride of UNCLE SAM.

This set everybodys eye on me and applauded me at the end, etc.........

Now we come to the races and games, the first being "Running high Jump," and a prize attach to it of $2.00. The next being "Running broad Jump," which was with an attach also. Towards the last came the 300 yards race which was won by Ramon Diez a Spanish boy of Banning. Towards the closing of the day it was very late and for that reason I cannot tell you much about the races games, because I did not see all. So now I hope that this letter will jolly you well and make you content with its meanings. A new printing office has started up in Banning and if they try to print any miscellaneous tricks about our old Uncle Tom (a whisper), we'll just tell'm "poca wano, poco malo, no sabe muncho."

Wishing you God's blessing. "Adios Tio"
I remain your nephew PETER.

CORPUS CHRISTI.

On Sunday, June 12th, the Sunday after the feast of Corpus Christi, we had a beautiful celebration of the great Feast in the chapel and grounds of the school. High Mass was sung by Father Hahn, who afterwards delivered a short sermon on the Most Holy Sacrament in which our Lord has given Himself to us under the appearances of bread and wine. What a mystery it is to see God thus hide Himself! But in the same way did God hide this glory in the Incarnation, where God took the form of a poor, weak, helpless little child for our sake. And what a mystery is the Crucifixtion, where God allowed men to put Him to a cruel and disgraceful death! In the mystery of the Eucharist, as in the other mysteries. God has shown His great love for us, here He remains with us all days even unto the end of the world. Hence the church, moved by the prayers of her pious children, has set apart the Feast of Corpus Christi to honor Jesus Christ our Lord in the Blessed Eucharist, and to thank Him for the endless favors we receive from Him dwelling upon the alter. And should not we in St. Boniface's thank our Lord? How many many reasons have we not for gratitude. The school, in spite of much opposition and many difficulties, continues to exist and to do its good work, over a hundred Indian children live here receiving a good Christian education, several hundreds of Indians have been baptized in the reservations around the school, the Indians outside are given opportunities of receiving the Sacraments and of hearing the word of God. How many have made their first communion in this little chapel. Should we not then on this great feast of our Lord, go forth joyfully to sing His praises, to thank Him for His favors, to ask Him for further blessings, that the school may be enabled to continue its good and holy work and that the Indian nations around us may be given greater opportunities of learning and practicing the true faith.

The procession took place after Mass through the grounds of the school, where four temporary altars had been erected, beautifully decorated with green branches and flowers. First came a crossbearer with two acolytes, then the boys in two's followed by the girls. The canopy came afterwards, under which the Blessed Sacrament was carried by Father Peter, afterwards came in procession the Sisters and the Indians and other visitors. At each of the four altars the beginning of the gospels was sung, with hymns and benediction. The ceremony closed with benediction in the chapel.

As the procession passed along, with the Indian children neatly attired and all joining devoutly in the singing, and the visiting Indians taking part piously and intelligently in all the devotions, one felt that the old Mother Church and she alone knows the true way of reaching the Indian heart, and of bringing permanent content and civilization among the Indian tribes.

Catholics & Methodists Before Congress.

When any question in which Catholics are interested turns up before the Congress of the United States, there is a mighty cry of "Sectarianism." People claim that this is a Protestant country. and the statement is true in one respect at least, that public men usually show an anti-Catholic (which is the same as a Protestant) spirit. Take the question of the Indian Catholic schools. A plain business contract was made between the government and the Catholic schools, to educate Indian children at a certain rate. On the strength of this contract like any other contract among honest business men, the Catholics spent large sums in school buildings and in other ways. The Catholics have kept their side of the contract. No one says that the Catholic schools are worse than the government schools. In fact the government inspectors themselves confess that the Catholic schools are perfect. Every cent is spent for the purposes for which the money is intended. Nevertheless the government like a dishonest business man, has repudiated the contract, and all because the Catholic schools were making the Indians good practical Catholics. This is the sole and simple reason—incredible as it would seem.

Let us see a contrast. The Methodist Church South differs from the other sects in having at least one dogma where the right of privats judgment has no power — viz.: that the secession of the South was justified, neccessary and holy, and the action of the Federal government tyrannical. This doctrine the south Methodists taught and practiced during all the war. Their printing presses poured out papers and books full of treason, their buildings were handed over the Confederates. But now after nearly 40 years, these same men come whining to Congress, asking the people of the North and South to put their hands in their pockets and pay them the round sum of 288,000 dollars for injuries done to their property during the war. They do not remind the Congress that this property was liable to be confiscated for its treasonable work.

Let us see how the South Methodists were received by Congess, which at that moment was deliberating whether it would this year put the Catholic Indian children on one third or one fourth of the ordinary rations. Was there a word of the treason of the applicants? Why, the Congressmen outrivalled Chadband himself in their touching reference to the good, holy and patriotic war of the South Methodist church. Who would be so base, who so narrow, as to oppose this "restitution", or diminish it by one cent. Away with all thoughts of filthy lucre—the very lobbyists had changed their spots and would not receive one dollar for their services. And so, as a great battle ship is launched down the ways, and glides smoothly into the water, thus the enormous boodle of 288,000 dollars (more than sufficient for all the Catholic schools of the United States) was handed over. But now the cat is out of the bag, and uttereth a doleful *meaow*. It is admitted and proved that the money was got out of the Congress by plain lying and bribery. One Major Stahlman or Stealman received 100,800 dollars—he is a lobbyist, and used the money to procure the vote of Congress. Can the Congress of the United States be bribed? The people of the East hold up their hands in holy horror at the legislatures of the "undesirable States and territories of the West," but what if bribery has invaded the very palladium of Washington! It would be intersting to know how that Stealman really placed his money.

Meantime the Catholic schools have their contracts dishonestly repudiated, not because they spend too much money (for they spend one third less per Indian pupil than the government school), but because they are Catholic. If they were Methodist or any other sect they would be all right.

Now is the time to subscribe for the Mission Indian. You will thus be a helper in a good, useful and holy work have many prayers when you need them.

YOUNG AMERICA:

A SCENE OF THE DAY.

The following little piece, specially written for the occasion, was performed at the closing Exercises of St. Boniface's School, on 27th June. The parts of A, B, C and D were taken by SANTIAGO SAUBEL, VALLEO JOHSON, PETER SALVADEO and STEPHEN SAUBEL.

Time; *Summer 1898.*
Place; *Banning, Cal.*

Place: Indian School, Banning, Cal., or any other point on the surface of the United States. Enter to the sound of the drum, a procession of four small boys (A B C D), each having a gun and a newspaper. A beats the drum.

A Halt! Right face. (Drill.)

A Let's rest a bit, this is hot. Say boys, what have you all been doing?

B I have been reading about the War.

C So have I.

D Me too.

B See my new gun!

A And my drum. (Beats the drum.) Where have you been reading about the war news?

B In the Mission Indian, [all show copy of the Mission Indian] published by the Indian boys of St. Boniface's School, Banning, Cal. I see you all have it.

B Best paper in the United States!

C Has the largest circulation, and a special War correspondent with the Fleet.

D Yes—I noticed that Father Hahn was away last week. I guess he was in Cuba.

A And Father Peter was away a long time, over at Manila, I suppose, where Dewey has the Spaniards all bottled up.

B They aren't *all* bottled though; the papers say there's lots of Spanish spies about.

C That's a fact, and I can prove it. No later than yesterday evening, just as it was getting dark I happened to be over at........well...... over near the big apricot tree [eagerly to A B D], you know the one I mean, it's the one with the big ripe apricots—my, aren't they good! Well, I saw somebody creeping along, just like the papers say the spies go, "apparently trying to avoid observation" and going on and on in the dark towards the next apricot tree........

D Say—that was no spy, that was me.

A Say, you two fellows, what were you doing anyhow near the apricot tree?

B Yes, what brought you over there at all, Honest Injun, now?

C Oh, I just happened to be there.

D So did I. Well, honest, I guess we were doing a little bottling up on our own account. Bottled up apricots are so fine you know.

A BEATS DRUM, B C D READ WAR NEWS.

B The paper is full of the war news. [Reads.] Spanish American War. The Spanish call it the Yankee War. I think it is the Yanko Spanko War.

C This place in, Santiago they call it, we have the Dons bottled up there too.

D Yes Sir—(reads from paper) "Our fleet has surrounded the mouth of the harbor of Santiago. An awful battle may have taken place by this time. Several persons are positive they heard the sound of cannon last night as they were returning home at one A. M. Unprecedented feat of heroism. The Merrimac sunk in the approach to the harbor. The Spanish fleet bottled up, sure."

C Admiral Cerve.

A (Interrupting). I know who did it. It was Admiral Surveyor.

D It wasn't either.

B A pshaw, you have the wrong end of the story. Why he's a Spaniard.

C I know who did it; (with enthusiasm): a men named Hobson with seven brave companions took their vessel into the midst of the enemy's shot and shell into the mouth of the harbor, and then blew up their own vessel with a torpedo and thus closed the harbor. They all saved their lives. I tell you I was proud to be an American when I read of such bravery. I don't know the names of the men that were with Hobson.

D I'll tell you. One of them was called Murphy.

A (Doubtfully) Yes — he's a Spaniard too isn't he.

B You make me tired, why he is from the County Cork, and there's lots of chaps from that part of the world in the middle of the fight.

C From Cork, you say? Well in the bottling up process, Cork is always in demand.

D Yes sir, and Cork generally comes out on top. It's light, it floats.

A It dosen't go sailing to the bottom of the depths of the Pacific Ocean—like the Spanish Fleet.

B Or like the A. P. A., it's there too in its native mud.

A BEATS DRUM, B C D READ WAR NEWS.

C Yes that Spanish Fleet—Captain Dewey settled it pretty quick.

D Admiral Dewey, if you please, Admiral George Dewey U. S. battleship Olympia, Manila, Philippine Islands.

B "Via Hong Kong."

A I tell you, fellows, Dewey is mounting up the ladder, he's mounting up all right. Dewey is a great man.

B Fitzhugh Lee, he's another great man—a great American. He's from the South, from old Virginia.

C Yes. North and South are all one to-day — the Country is again united to honor these men—Hobson and Dewey and Lee and Sigsbee—Sigsbee of the Maine.

D And all the others, all the men who have gone forth at the call of the President. They are prepared to follow the flag.

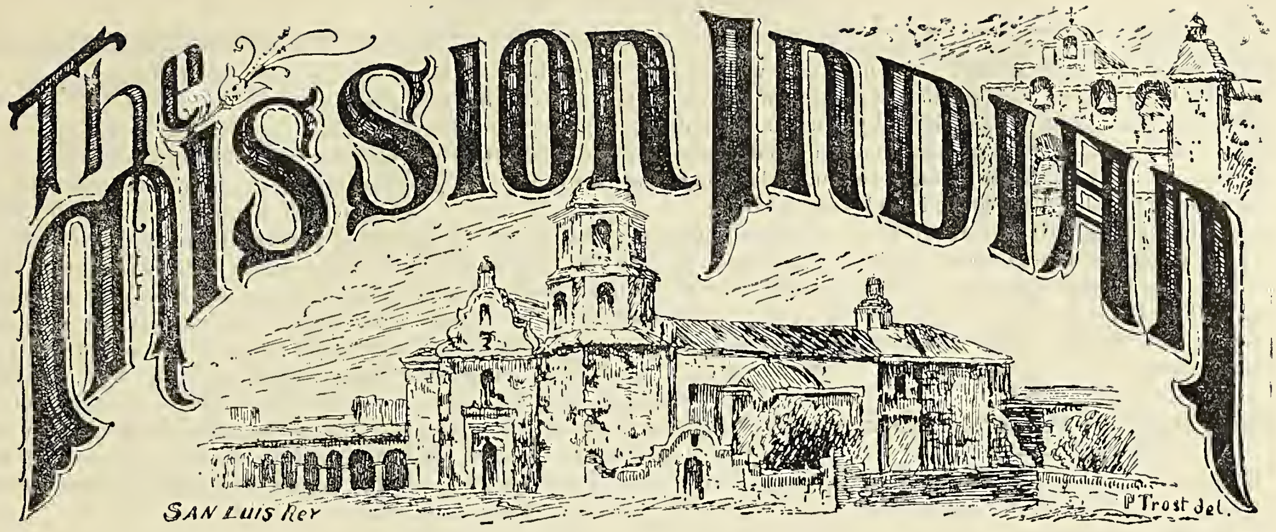
A B C D "Ours not to reason why
Ours not to make reply
Ours but to do or die."

B They are all ready to rally around the flag when it is advanced in the name of the United States.

C I tell you when Uncle Sam puts on his war paint, when he says to us fellows "Johny get your gun"........ (A beats drum: they parade.)

A B C D You bet we'll bottle them all up. We'll rally around the flag.

They parade, singing: "Yes we'll rally round the Flag," and march off the stage.



VOL. III. BANNING, CAL., AUGUST 15, 1898. NO. 11.

ARCHBISHOP SALPOINTE.

On July 15th 1898, the Most Rev. John Baptist Salpointe, titular Archbishop of Tomi, formerly Archbishop of Santa Fe, and previously Vicar Apostolic of Arizona, died at Tucson, Arizona. Little known to the outside world, modest, simple, and unobtrusive with the small circle of his friends, he was one of those devoted priests whom, year after year, Catholic France sends forth to carry the Gospel into distant lands. At the time of his death, Archbishop Salpointe had spent forty years of constant, patient, and almost unnoticed labor in the missions of Arizona and New Mexico.

John Baptist Salpointe was born in the diocese of Clermont, France, about seventy years ago. He was educated for the priesthood of his native diocese, and after his ordination was a professor in the seminary. Here his life might have quietly been passed, were it not for the visit in 1859 of Rev. Fr. Eguillon, a native of Clermont and former Vicar-General of Santa Fe, who came looking for priests and students for his distant mission. It was a great change to leave the quiet College and turn to the mountains of New Mexico still infested by savage Indians, but Fr. Salpointe volunteered, and with him Fr. Jouvenceau, still in Tucson, and several others now all dead and gone.

The country west of the Missouri was at that time, 1859, almost unknown, and we are reminded of some events of the present war when we hear that a few years previous to 1859, when Bishop Lamy was sent to Santa Fe as its first bishop, neither the clergy of Santa Fe, nor the Mexican bishop in whose jurisdiction Santa Fe had previously been, had heard a word of the appointment.

The journey of Vicar-General Eguillon with his clerical recruits, across the plains, is well described in the *Soldiers of the Cross*. The difficulties of the journey began at Kansas City, then a small village. The first difficulty was one that touched everybody—some one had to cook, and who should it be? Two Reverend Cooks were duly appointed. Then they had to wait for a caravan so that their numbers might keep away the Indians. Buffalo hunts, loss of mules and other incidents kept the travelers pretty busy until at last they reached Santa Fe after seventy-one days journey from Havre.

Father Salpointe was first engaged in teaching, with several missions to attend to at the same time. In 1860 he took charge of the parish of Mora, a very extensive missionary district. Church building, erection of schools for the Sisters of Loretto, and others for the Christian Brothers occupied his time in Mora. In August 1864, a call was made for volunteers for the missions of Arizona, which was then without a single priest. Fr. Salpointe was one of those who volunteered, but circumstances delayed the journey until 1866, when with two other priests, after a long and dangerous journey, Fr. Salpointe arrived in Tucson, where he set to work erecting schools and churches.

Two years later, in 1868, Arizona ceased to be part of Santa Fe diocese, and became a Vicariate Apostolic, with Father Salpointe, as its first bishop. He at once returned to France, received consecration from the hands of Bishop Feron who had confirmed and ordained him, and returned with serveral missionaries, and from that date until 1885 continued his work on the Arizona mission. The Territory had at that time very little of a white population. The Indians of various tribes were fickle and dangerous neighbors, and the constant revolutions in Mexico were sending over the border undesirable immigrants. It was not easy to support schools and churches, and attend to the growing missions, but the priests were all laborious and self denying, usually doing all the work about the churches and schools. By degrees especially after the year 1880, English speaking immigrants, miners and others began to come to the Territory.

In 1885, Bishop Salpointe was appointed Coadjutor to the Archbishop of Santa Fe, Dr. Lamy, and on his resignation Dr. Salpointe succeeded to the Archbishopric. His first care was to provide schools for the Indians, and, at his instance, the Government gave contracts to several Catholic schools. Many of these are conducted at the sole expense of Mother Catherine Drexel, whose charity towards the friendless Indian children may God reward! In 1891 the weight of increasing years made the Archbishop seek a coadjutor, and Mgr. Chapelle was appointed, but Dr. Salpointe continued to act until 1894, when he retired.

After that date, Archbishop Salpointe resided mostly at Tucson, where he had spent so many years of his laborious life. He occupied his leisure hours with the study of the records of the early missions of the Southwest, and only this year published his studies under the name of the *Soldiers of the Cross*, a charming and valuable volume, printed here in Banning by the boys who publish the *Mission Indian* (Price two dollars—by mail). Enjoying the respect and affection of all who knew him, the venerable Archbishop lived at St. Mary's Hospital, Tucson, Arizona, until 15th of July when he passed away to his reward. His funeral took place on July 18th, when the remains were interred beneath the high altar of the cathedral, Tucson, Ariz. R. I. P.

Heroic Death of Father Kesseler.

Of all the 560 people who went down to death in the ill-fated Bourgogne, on the morning of the Fourth of July, none met their fate so calmly and heroically, none set so noble an example of Christian fortitude and of pure unselfish devotion to duty, and none will be more truly and deeply mourned, not only by his immediate congregation, but by his host of friends, far outside the limits of his parish, than brave, noble-hearted Father Anthony Kesseler of Saint Joseph's Church, New York City.

During the awful hour of agony between the collision and the sinking of the Bourgogne, while all of the priests on board, and brave Brother Ambrose of the Christian Brothers, displayed a heroism, a forgetfulness of self and a sublime devotion to duty, which will stand out as the one bright spot in the awful tragedy, Father Kesseler surpassed them all in cool activity and energy. When he saw that, through the criminally brutal conduct of a part of the crew and steerage passengers, the women and children and the feeble were about to be abandoned to their fate, he made no further efforts to save himself, but devoted all the great energy for which he was remarkable to calming and consoling the distracted people and preparing them for their awful doom. Holding up the emblem of salvation, he called upon the people to kneel down, and, harkening to his voice,

> "They knelt around the cross divine,
> The matron and the maid—
> They bow'd before redemption's sign
> And fervently they prayed—"

Aye, and strong men, too, responded to his call, and he and the other priests, actuated by but the one thought, spent the short time that was left to them in exhorting the people as they gathered in groups, reciting the prayers for the dying and pronouncing the final absolution, of which, it is to be sincerely hoped, that all worthily availed themselves. Some of the survivors report that as the vessel was actually going down to her fate, and when Father Kesseler himself was partly submerged, they saw him still holding aloft the cross and exhorting and absolving the drowning people around him.

Born in 1840, in the Rhenish Province, in Germany, he was just over 58 years of age. In 1851, with his entire family, he came to the United States and entered a college, from which he passed into St. Mary's Seminary, Baltimore, the oldest theological school in the country, and from thence to the Seminary of Our Lady of the Angels at Niagara Falls. He was ordained a priest in old St. Patrick's Cathedral, New York, in 1865, by Archbishop, afterwards Cardinal McCloskey, and at once assigned as assistant pastor to St. Nicholas' Church, in Second Street, and soon after was placed in charge of St. Joseph's Church, 125th Street as pastor. With his usual energy he set to work and succeeded in lifting the parish out of debt and building the present substantial brick structure, and also the rectory and the very excellent parochial schools, close by, so admirably conducted by the good Sisters of Notre Dame.

Father Kesseler was an ardent lover of the Fatherland, one of the most truly patriotic of Americans, and a warm advocate of the cause of oppressed Ireland. Knowing, as a close student, of the great benefit conferred upon his own country by the Stein and Hardenberg land legislation of 1807 and 1811, he was an ardent supporter of the Land League movement in Ireland, and had numerous meetings in the basement of his church in aid of that cause; he also made collections for the aid of famine stricken districts in Ireland, and was a strong advocate of united action on the part of Irish and German-Americans against the hated Anglo-American alliance idea.

In American politics he was a strong Republican, always willing to give his money and his moral aid, as a citizen, to help his party, and on every Fourth of July and other important anniversaries, he would hoist on a great pole in front of the rectory the Irish and German flags, surmounted by Old Glory, and of all those who cant about their native Americanism there was not one in the entire United States who would be more ready to lay down his life in defense of the latter than Father Kesseler.

For a long time he had dreamed of the pleasure of visiting his native Cologne, and he looked forward with the delight of a boy to the enjoyment he would have in calling in, unannounced, upon relatives and friends of the family in his old home.

Father Kesseler leaves a sister, Miss Kesseler, who, during his many years in St. Joseph's has been his housekeeper; a brother, Dr. Kesseler of West 49th Street, and two others, Frank and Joseph Kesseler, who reside in San Francisco, Cal.

No clergyman in New York was more universally and deservedly popular among all religious denominations than Father Kesseler; and deep, indeed, would be the sorrow of his parishioners and his innumerable friends but for the great consolation that they feel in the truly sublime manner of his death. God rest his soul.

STRANGE PATRIOTS.

The Christian Patriotic Association, of Pittsburgh, Pa., the members of which are serving their country by staying at home these days, held a meeting the other day in Union Veteran Legion Hall, in that city, and Catholics and their Church were outrageously slandered. The stay-at-home patriots declared solemnly that American Catholics, because they were Catholics, could not be good Americans. A young Catholic who happened into the meeting gave the brave talkers some sound advice. He was Corporal Downey, of the Eighteenth Regiment, who was on a leave of absence, and vigorously resented the lies of the bigots. He called attention to his uniform, and said it was evidence that he was in the service. He added that he was a Catholic and was proud of it. Incidentally he implied that the people in the meeting might be more appreciated if they would go to the front and talk war instead of talking at Sunday meetings at home. Organizations like the Christian Patriotic Association should learn that it is time for them to cease slandering men who have gone to the front to defend the flag while they are protecting their worthless selves at home.

Vocation to be an Editor.

The newspapers report from Switzerland the following true story: A sharpshooter experimented with a new rifle. The ball missed the mark, and landed finally on the forehead of a farmer who was chopping wood in the forest. The miracle is, that the wood chopper's forehead, being as hard as the steel plates of a warship, was not at all damaged, the ball though was flattened by the percussion. We hereby recommend him (the farmer namely) to the newspaper confraternity as a bomb-proof editor.

A Progressive Negro Blacksmith.

A negro blacksmith at Kirksvill, Mo., recently announced a change in his business as follows: "Notis—De copartnership hertofore resisting between me Mose Skinner is hereby resolved. Dem what owes de firm will settle wid me, and dem what de firm owes will settle wid Mose."

Diocesan News.

The church at *Carpinteria* was blessed July the 31st. Et jam movetur.

Father Caballeria is booked for a mission at Madera, Cal.

The election at Portrero resulted in placing in office: Francisco Laz, as captain, and Silvestro Saubel, as judge.

The new church at Corona (South Riverside) will be dedicated in September.

Father Joseph O'Reilly passed his vacation visiting friends at Banning, San Buenaventura and Santa Barbara.

Father Reynolds is at present at Tehachipi. He is, no doubt, watching the thermometer before his return to the Needles.

The new school now being built at Pomona will be a fine, large structure. There is nothing small about Father Fisher.

Mr. Byrnes of Flagstaff is not only a most competent teacher, but also a pleasant companion for parties visiting places of interest.

The old mission church at San Fernando is repaired and services were resumed in this celebrated land mark of California. Thanks to the generous Land Mark Club!

Santa Monica's social was a complete success and the two fathers Hawe and Murphy are very happy just now. Santa Monica would be a fine place for a Catholic summer school. Santa Monica, What sayest thou?

The feast of Portiuncula was the occasion of much fervor and devotion in Los Angeles, the number of those who received the sacraments reaching nearly one thousand. Deo gratias!

The Venerable Mother Baptiste Russell, superior of St. Mary's Hospital, San Francisco, died August the 6th after an illness of a few weeks. Mother Russel comes of a distinguished family; three sisters being members of religious orders, one brother is a Jesuit Father, and another the lord chief justice of England. She had been nearly 50 years a sister and came to San Francisco in 1854. Mother Russel guided wisely the institutions under her charge and was admired for her personal virtue. May she rest in peace.

Mrs. Regina Meyer, wife of Adam Meyer, died August the 1st. A sufferer for many years of acute rheumatism, death came to her as a relief. May she rest in peace.

Rev. Father Nayrolles, of the Santa Fe archdiocese, is staying in San Diego. The Rev. Father is an invalid. Hard missionary labor has broken down his health. May the California climate benefit him!

The *Hogar Feliz* in Los Angeles is visited by more than 150 Spanish, Italian and American boys and girls. The energetic ladies continue to instruct and aid them — a genuine work of charity. Father Cote is the great favorite of the boys.

Miss Jennie Hanford, the faithful house-keeper, fell seriously sick July the 25th. Father Fitzgerald administered to her the last sacraments. But the time of her departure had not yet come. She is now up again, pretty well and willing to prepare once more for death if God wills it so.

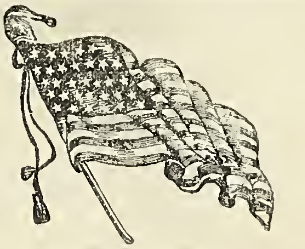
The Indian who has been one of the causes of trouble in the Portrero Indian reservation is dead. John Marongo died July the 16th. Will his death bring peace to the much-abused Catholic Indians at Portrero? We sincerely hope so. Or will those who announce freedom of conscience continue to interfere with the freedom of conscience of Catholic Indians?

Rev. Father Dilly of Flagstaff volunteered as chaplain for the 1st Arizona and New Mexcio Regiment. Catholic priests make good chaplains for the Army and Navy. They carry little baggage and they love the boys in blue.

The Mission Indian is sorry to record the great loss, which was sustained by Mr. Riordan of Flagstaff on August the 2d. The sawmill of the Arizona Lumber Co. was destroyed by fire with all its contents. Loss $50,000, insurance $25-000. The sawmill will be re-built at once.

Mrs. Hoarne of Prescott died at Los Angeles, July the 26th. The amiable lady and wife of Prescott's former postmaster had gone to Los Angeles, to find relief in her sickness (cancer). But medical skill was of no avail. May she rest in peace.

The Sisters of St. Joseph have opened the parochial school at Monterey, Cal., with an attendance of ninety pupils. From the way, things are going on, it is evident, that our beloved Bishop is pushing powerfully the cause of our schools. The future of the Church in Southern California is brightening.



ABOUT THE WAR.

Written for our big and little Indians.

Since the Mission Indian gave an account of the two first months of the present war, two important engagements have taken place.

The U. S. troops were conveyed on transports from Tampa to the island of Cuba. They were landed at Baiquiri, and then General Shafter, the U. S. commander, ordered an advance upon the fortified city of Santiago. The American army consisted of 16,000 men, the Cuban army assisting the U. S. force 5700 men, making a total of 21700. The Spanish army numbered about 20,000 men. Three battles were fought; on June the 20th, a La Quasina; on July 2d at San Juan Heights and at Caney. The Spanish troops were repulsed and driven into the fortifications of Santiago. The loss on each side during these engagements was about 4000 to 5000 each, one fifth of the fighting forces. The loss of officers was especially great.

After these battles, Admiral Cervera, in command of the Spanish fleet in the harbor of Santiago, made an attempt to run the American blockade. It proved disastrous to the Spaniards.

Cervera's fleet was totally destroyed by the American battle ships. Four powerful war-ships and two torpedo boats were annihilated and are now lying either wrecked upon the rocks near the sea-shore or at the sea-bottom. This happened on July the Fourth, in the morning. The American squadron of war-ships was under the command of commodore Schley. The Spaniards lost all; hundreds of them were killed and the rest, with Admial Cervera taken prisoners.

After the destruction of the Spanish fleet heavy besieging artillery was brought by the Americans to the army around Santiago and notice was given, to Genenral Toral, that Santiago would be bombarded. It did not come so far, because the Spanish commander seeing the uselessness of further bloodshed, surrendered the City of Santiago on July 14th to the Americans.

Since this surrender, peace negotiations are going on, and it is generally hoped that as our arms were successful on land and sea, an honorable peace will crown the heroic efforts of our soldiers and marines.

THE MISSION INDIAN.

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BANNING, CAL., AUGUST 15, 1898.

HUMANITARIANISM—what a big fish! Let us see! Humanitarianism—liberalism—sectarianism—indifferentism—atheism—knownothingism—nihilism.

* * *

The St. Boniface's Industrial School will again open on September the 1st. We beg our kind readers not to forget this institution more than ever in need of help from charitable friends!

* * *

Any man, who tells you that freedom of conscience was the principle coming forth the cabin of the "May Flower," either willfully ignores historical truth or he is an ignoramus in the sphere of history.

* * *

The subscription price of the "Mission Indian" is only 50 cts. It is a small sum, but it means much to our Indian school. Kindly remit to us in any way—the little strip on the first page tells you the time of its being due. Besides you will find many interesting items in the little magazine.

* * *

One of the promises, which the Indian girls and women have to make when being enrolled in the Order of the Daughters of the Queen is: "That they will never anymore enter a Catholic church." The same people who thus influence and 'bind' ignorant Indians, preach in public: "Freedom of Conscience." What a humbug and hypocrisy!

* * *

The Catholic press calls attention to the fact, that there are but a few Catholic chaplains in the army and in the navy, whereas the number of Catholic soldiers and marines is very great. The question of Catholic chaplains is analogous to the Catholic Indian schools. It is our humble opinion, that whatever Catholics want, they will have either to fight for or to pay for. This is the same freedom of conscience which is preached to our Indians!

* * *

It may not be generally known, that John Marongo, who was held up and paid for as a "model Indian," and who was well attended in his last illness by competent physicians, nevertheless was treated by the Indian medicine men, who gruesomely stripped him of his shirt and than by biting open his breast, *sucked out the sickness!* We admire the brave medicine men for this inimitable stomachal or lingual feat! To the Indians, who seriously told us, "that (what a humbug) John Marongo was getting better after the suction," we say: "Superstition and malpractice are contrary to the Catholic religion. Live according to your religion and you will be guarded against errors of whatever kind they may be."

* * *

There are public libraries everywhere. Catholics ought to make a discreet, intelligent use of them. See to it, that good works are added. There is hardly an anti-Catholic book which is not brought by the preachers to these libraries, and some of them are of little value otherwise; a little sacrifice on the part of Catholics will bring the other side of the question to the knowledge of the people. Moreover there are Catholic literary works, particularily histories, immortal in learning and research. Have them placed on the shelves! Call the attention of Catholics to these works, ask for them, read them, show them to others and arouse interest for good reading everywhere! Taste for good literature manifests a good heart, a healthy mind in a healthy body! Good reading purifies man, ennobles him, instructs him and makes him better! Would to God, our young people would spend some of their leisure hours in reading good books—it would keep away from them many temptations.

* * *

BISMARCK is dead. He was called the man of iron and blood. He has brought on several very bloody wars, and with them the misery, the suffering, the agonizing moans of men, slain in battle, the lamentations of widows, orphans, parents and relations; he has been a tyrannizer of the people, a persecutor of the Church. He has publicly delared, that political hypocrisy (which means telling political lies) is wisdom, and when dismissed by the young emperor has played the baby-part of a disgruntled politician. We have never admired him. When persecuting the Church through the May Laws, he declared: "We shall not go to Canossa!" But when in need of the Catholic vote, he applied to Pope Leo, made concessions and asked the Holy Father, to help him to whip the Center party into line. He went to Canossa! His aim was to crush the Church in Germany, but he only strengthened it; thousands of Catholics were deprived of the last sacraments, because Bismarck's laws caused the imprisonment of bishops and priests, but a new life, new fervor awoke in the Church, the number of *practical* Catholics was increased a hundred fold, and to-day the Church still stands and gets along pretty well. De mortuis nil nisi bene! Whatever may have happened to him in the other world, we hope that Bismarck met a judge more humane, than he used to be in his life. Let Catholics learn a lesson: "In unity is strength." Let us stick together.

UNCLE TOM'S CORNER.

Uncle Tom's Column is reduced in this issue to a modest corner. As Uncle Tom is growing old and is overburdened with work, building churches and schools, he could not read all the letters received.

There were two solutions sent to him, in answer to his book-offer. Master Peter Salvadeo and Miss Lizzie Becker carefully corrected all the faults and received each a book.

Uncle Tom sends greeting and best wishes, to all his nieces and nephews, and also to all his brothers, sisters, cousins, brothers- and sisters-in-law and to all the good people, who read the Mission Indian.

* * *

NEBULAE.

Nebulae: If we pay very close attention to the star-sparkled sky, we will see luminous spots, which our eye-sight cannot dissolve into single stars. Some of these spots are composed of innumerable stars, as the telescope reveals, others cannot be dissolved with even the strongest instrument. These are supposed to be matter on the way of formation to stars and called more particularly: fogs or "nebulae" (from the Latin). They do not belong to our solar system, may be they belong to no system yet. They are perhaps the "chaos" (=unformed matter, from the Greek), of which stars and systems of stars are formed and of which our sun, moon, earth and stars and the whole universe have developed (evolution of the universe). Such nebulae appear as a very faint haze of light and a few are visible to the naked eye. It is thought that the true indissoluble (undissolvable) nebulae are masses of gaseous matter or even less coherent. It may however be the case that all of these nebulae are consisting of an innumerable multitude of stars, which on account of their immense distance or small size our instruments are not powerful enough to discern. Some of the nebulae have a globular, some an annular, some an eliptical, and others a spiral form or no particular shape at all. Also double nebulae have been found, which seem to revolve around each other, as some double stars do. Some are apparently more condensed in the center, some seem globular with a ring around them, and some spiral nebulae show the form of a ball (in their center plainly) and at a distance from this center ball other balls in some place of the spiral lines they form; in other nebulae stars are seen. Generally speaking the large diffused nebulae look very faint whilst the smaller ones are more lucid or brighter. It is a remarkable fact, that those heavenly bodies, which have acquired already a certain development and are governed by mathematical laws—the stars—are gathered densely in the milky way and decrease away from it gradually in number and while there are comparatively few nebulae in the region of the stars, most of the nebulae are found where stars are least numerous or not found at all. This is another reason to believe, that they are the chaos or shapeless matter, which contains the germs of all subsequent formation in the universe, the first origin of worlds.

Form of the Universe: Most of the stars of the firmament are found in the milky way, whereas to both sides of it stars gradually decrease in number. The milky way is cloven in two places. On the contrary most of the nebulae are found towards the poles of this belt of the gallaxy and the largest ones are near those poles. This aspect of the heavens has occasioned three theories as to the form of the universe. (1) The Cloven Ring Theory of the astronomer Maedles. In this theory it is supposed, that the stars form a ring or rings around our solar system, which ring (or rings) is cloven in two parts. (2) The Cloven Disk Theory of the astronomer William Herschel. According to this theory the stars form no ring or rings, but the whole starry universe with our sun and planets have the shape of a cloven disk. The stars of the milky way extend into immense distances and would be seen from the sun or earth as lying in the same plane. (3) The third theory assumes, that the stars of the milky way form a spiral line intersecting our solar system and projecting as a cloven ring on the celestial sphere by our eye-sight. (4) According to Newcomb all stars stand in a thin zone in the plane of the galaxy and there is a zone of nebulae on either side. In the first theory stars are imagined as not very far apart; and the smaller looking stars are also smaller in reality; in the second, their distance is immense and the smaller stars may look small, because they are so far away, in reality though they are as large and larger than those that look larger.

W. W.

What most People Think About Dying!

I find this a very pleasant, enjoyable world—one that has used me kindly. Everything has gone smoothly. I have health and happiness and comforts; I freely relish all the innocent joys about me—reading, study, the arts, plays, society. Though many friends are dropping away, it seems to me that I am to be exempt. Yes, the end seems a long way off yet; not that I am so rash as to assure myself of such a thing, but there is that sort of instinct within. But these things scarcely touch me. There is influenza about, and I hear of those known to me "succumbing," as it is termed. I catch cold myself, and to stay in for precaution's sake, meaning to "shake it off." It is of a shivering sort; and a smiling doctor comes and says that I "have such a fine constitution we shall do very well"; of which I am more certain than *he* is, but still it is annoying. So it goes on. Somehow the nights are sleepless and oppressive; the cough, too, does not mend, and I I find breathing hard work; almost painful and annoying and tedious, but I I am to recover by and by, of course; that is assured. Suddenly some one comes in softly and even tenderly, and, with many hesitations and apologies, falters something about 'would I not like to see Father So-and-so?'—just for my comfort, that's all. *That's all!* The notion makes me start, gives a sort of chill I have never experienced. Father So-and-so comes in the next moment, and, after a little general talk, glides off to the subject—the last Sacraments. What does this mean? it is such a shock—yes, shock to me. Can there be danger? "No: only precautionary," he says, in a very soothing yet rather peremptory way, as though time were precious. But now for confession, and he will be back in a couple of hours to 'give me the last Sacraments.'—"God above!" I gasp when he is gone, "*this means dying* and naught else!"

Such, like enough, is the common sequence of things in this dread matter. On three-fourths of the world it comes somewhat after this fashion, and with as terrible a shock.

VACATION.

Vacation calls, ha! ha!
Oh welcome her with glee!
Hurra, hurra, for vacation's coming,
And the time of jubilee!

The first place visited, *Redlands*, offers more of interest than might be expected of a small city. When Redlands is mentioned, it is presumed that it is the hot-bet of the A. P. A's. It is true there was and still is a spirit, hostile to Catholics among some of Redland's citizens. But we meet them everywhere. And if we exclude some of the preachers, who are too well known for their anti-Catholic utterances, we may say, that the going-a-head people of Redlands, the business-men, are a bright, broadminded class of people, who believe in the maxim: "Live and let live." Redlands *Facts* and *The Citograph* are the two leading newspapers. The printing office of the Facts is a large establishment. The Citograph is a model printing office, on account of its convenient, well lighted and well aired building — and light and air are the two necessities of life in a printing room.

Rev. Father Fitzgerald has built up a fine congregation in Redlands. The church is tip-top inside and outside; a new school house is being built. Sunday, July 10th, in the evening, patriotic exercises took place in Redland's church, when the Father urged upon his people to pray for peace. It is the most sensible thing to pray for.

To go East, there are three routes for the Southern Californians: (1) Going north; (2) going by the Southern Pacific; or (3) by the Santa Fe. The road which I took was the Santa Fe. July is a hot season and when you go to the Needles, you will find out. The heat of the desert though is perfectly dry and no inconvenience is felt except that hard manual labor is drudgery. Anyhow the railroaders have a hot time there. The two extinct volcanoes with lava lying around within a circumference of several miles remind one that the hottest temper will become extinct some time. When did the fiery mass of ashes and lava-stones shoot forth from the craters? Who witnessed the awful spectacle? Pompei, Herculanum and Stabei were buried under the lava from Mt. Vesuvius; from the excavations made we learn exactly how it happened and so forth — there *is* a history of the Old Romans—but there is no history of our aborigines.

The river Colorado forms the boundary between California and Arizona. The name no doubt originated from the red color of the river's water — and not only red—dirty it is. By the way, the first Whites who explored the Colorado River, were the Franciscan friars, Fray Pedro Nadal, in 1538; Fray Marcos de Niza and three other religious, in 1539. The lazy monks! The Franciscan Fathers called the river "Rio de las Balsas," the River of the Rafts, because the Indians used to cross it on rafts. The friars struck probably the Colorado at the conflux of the Gila and Colorado rivers, where now Yuma is situated.

Ashfork is the junction station of the Santa Fe Pacific and the S. F., P. and P. R. R. There are a few Catholic families there.

The road from Ashfork to Phœnix is remarkable for its picturesque course. There is no end to the curves and the impression is made that it might be straightened up later on.

Arizona is growing up pretty fast, but there is more desert land and mountains, than fertile soil and even the most complete system of irrigation will not bring all the land under cultivation. The great number of saloons, the tough-looking cowboys, the high prices for everything inform the visitor, that he is not in the society of New York's Four Hundred. I was told, that one time when a young priest came to Arizona to take charge of a parish, he was met by his friends, who dressed like cowboys, equipped with bowie-knives, six shooters and guns! A truly Arizonian reception! But to day many of these conditions have disappeared.

The finest summer climate of Arizona is in the north, along the line of the Santa Fe Pacific, from Williams to Flagstaff. This portion of Arizona is mountainous, and whereas Prescott and Jerome are noted for mining, the towns located from Williams to Flagstaff are noted for the numerous lumber camps and saw mills. To give a correct idea of this, be it mentioned that the Santa Fe Pacific R. R. Co. has given a contract for two millions of railroad ties to the Arizona Lumber Co. in Flagstaff. The road bed of the immense Santa Fe railroad system has been greatly improved, new heavy rails are in place, the whole line is raised and graded, and in first rate condition. Giant's work has been done.

Flagstaff is the most remarkable of all the towns along the road. There is an immense flagstaff, 120 ft. high, south of the station, and a large flag floats upon it. The principal industry is the lumber business. The Arizona lumber Co. employs about 400 laborers! The Flagstaff red stone, a fine building material, is another article, benefitting the Flagstaff people. Then Flagstaff is an Arizona summer resort. Its altitude is above six thousand feet, the air is bracing and pure; the Grand Canyon of the Colorado is reached by a stage running three times a week, the cliff dwellings are also near by and can be visited, the San Francisco Mt., 12000 ft. high, can be scaled easily within a few hours; thus Flagstaff is really a very interesting town. It shelters about 1200 inhabitants, and it will be more known and sought after with the increase of Arizona's population. The reform school of Flagstaff is a beautiful structure built of red stone. Babbitt Brothers own the principal store, equalled perhaps only by the whole sale houses in the large cities. As the climate is cool in summer and pasture is found everywhere, sheep and cattleraising is another important industry. Herds of sheep and cattle feed in the valleys and upon the hills, furnishing an income of thousands of dollars to the Flagstaff people. Babbitt Brothers are also the principal investors in stock raising.

On the way to the cliff dwellings, there are the *bottomless pits*. They are sink holes, because water will disappear in them and will go to nowhere. They originated all at once. One night, they say, the surface sank and the following morning, there existed the bottomless pits. They are about 15 ft. deep and the bottom is perforated by fissures. Hence there is no possibility of filling up.

The Cliff Dwellings are very interesting. Strange to say, I could not learn from the Flagstaff folks, where the canyon of the cliffs begins and where it ends. It may be 12 to 15 miles long. But the spot where the cliff dwellings are, is about 2 to 3 miles in length. The depth of the canyon is from 1000 to 1200 ft.; the sides are pretty steep walls of granite which contrary to the rule in Arizona and California, lies in regular strata, a circumstance which indicates the possibility, that the cliff dwellers selected the cliffs as a protection against volcanic disturbances, which must have taken place some time past. The strata overhang the lower ones, projecting from 2 ft. to 14 ft. Below these cliffs the cliff dwellers built their habitation. They simply made walls directly under the cliffs. The rooms thus made have an average size of 9 ft. by 11 ft. The walls still extant show that the cliff dwellers understood masonry very well. The stones are laid in regular lines and cemented by mortar made of clay, which is as hard as any lime-mortar. The huge cliffs are still blackened from the smoke of fires. Curiosities can hardly be found anymore owing to the great number of visitors to the dwellings. The descent and ascent is rather difficult and tiresome. The scenery is similar to the Canyon Diablo and also to the Grand Canyon, although a thousand times inferior. There is absolutely nothing known about the history of the cliff dwellers. They are a prehistoric race and had been extinct when Coronado explored New Mexico and Arizona. From the cliff dwellings, we may infer, that they were of small size, the doors of their rooms being about 16 inches wide and hardly more than 3 ft. high. There are yet some specimens of pottery found. It is very light. Arrows and bows were lately found, but no burial places; the cliff dwellers may have cremated their dead or it may be conjectured, that the cliff dwellings were only a temporary place of refuge to these people and that the cliff dwellers settled after the danger was over in some more comfortable location. We know nothing of their history.

The Grand Canyon of the Colorado is reached from Flagstaff by a stage, which makes the run of 75 miles in one day. The first white people who saw the Grand Canyon were the soldiers, whom Coronado sent out for exploration, in 1540; viz.: Captain Garcia Lopez de Cardenas with twelve men. They reached the Colorado, and seeing the river so deeply sunk, thought themselves to be "twelve miles in the air." This expedition succeeded in going down to the bottom, and the astonishment of the soldiers was great, when they saw that, what appeared to be a little stream looking down from above, was really a large river. This same sight can be seen to-day, and it is claimed that the "Grand Canyon of the Colorado" is the grandest scene in the world. The Canyon is 225 miles long, from nine to thirteen miles wide, and one mile deep. Down in the stupendous awe-inspiring deep are mountains, valleys, cliffs, interspersed with cactus, century plants, ever-greens, and other shrubs, found in Arizona; the mineral kingdom, especially stones, is fully represented, and truly wonderous in its manifold colors. Through this chaos of wonders, surrounded by the rugged, gaudy side-walls run quickly the yellow, redish waters of one of the largest rivers in Uncle Sam's domain, the Colorado.

Near Flagstaff are also some *extinct volcanoes*, with cinders and lava all around. The most interesting feature about these defunct volcanoes is, that the Santa Fe Pacific, and other railroad companies have discovered that the cinder of these old volcanoes is the best material for ballasting the road-bed, and thus another lesson is illustrated, how useful and beneficial is everything in this world; even volcanoes aid man in his progress.

Cave dwellings are moreover found near Flagstaff. The people who inhabited them dug caves, or holes in the hills; they must have learned this from the prairie dogs, who still reign supreme in their towns near by. The aborigines therefore lived: (1) in mounds, (2) in wig-wams, (3) in cliff dwellings, (4) in caves, (5) in adobe-house, which having the opening on the roof, had to be reached by ladder (as the Pueblo Indians). To-day the Indians live in good houses and drink tea, coffee, etc.

The next important place east of Flagstaff is *Winslow*, a railroad town. Winslow has a Catholic church, and is attended to from Flagstaff; at present Rev. Father Connolly holds the fort there, being pastor pro tempore.

Near *Holbrook*, east of Winslow, is a petrified forest. What queer things are there not in this world! Petrified forests — wood changed into stone; it looks like wood, but the other qualities are like stone! If any of our kind readers want to have specimens of petrified wood, for paper-weights, they may easily and cheaply get them.

From Holbrook the train gallops down to *Gallup*, or vice versa. This town is located in New Mexico, and celebrated for its coal mines, the only important ones in the southwest. Gallup therefor gallops with its coal.

Fort Wingate near Gallup is garrisoned by U. S. troops, ready at any time to teach the wild Apaches good morals.

Further on the two large *Indian Puebloes* Laguna and Isleta can be seen. The Pueblo Indians were christianized as early as 1540, when the Franciscan friars accompanied Coronado, but the fickle Indians did not treat their missionaries very well at first; still before the "May Flower" landed at Plymouth Rock there were eleven churches in New Mexico, with a christian population surrounding them.

The missionaries who spread the word of God in New Mexico, were Franciscan Fathers; the late Archbishop Salpointe in his book "The Soldiers of the Cross," mentions the names of 237 of them, and of these thirty-two died as martyrs. When we read of our missionaries, we always hear of sacrifices and apostolic zeal; they had no time to interfere in politics, as some of the preachers do, who, instead of teaching christianity talk nonsense about the freedom of conscience, humanitarianism, and other big isms, which are incomprehensibilities to these infidel free thinkers.

Albuquerque is the junction of the Santa Fe proper, and Santa Fe Pacific. There is a new & an old town, as in many other cities in the West. *The Jesuit Fathers* have charge of the Catholics. The Spanish population possesses an old adobe church, a historic relic, in the "old town," and the English speaking Catholics have a substantial stone-church in the new town; there are schools, conducted by the Sisters of Charity, in both parishes. The interior of the church in Albuquerque proper is being repaired and frescoed. Rev. Father Mandalari is the pastor.

Bernalillo, sixteen miles east of Albuquerque, is a town of 300 families, native New Mexicans. The Very Rev. Dean J. M. Coudert is the pastor; there are ample school facilities; the Christian Brothers teach the boys, the Sisters of Loretto, the girls; the Sisters also conduct a school for Indian girls.

Santa Fe is the capital of New Mexico. This city was founded in the year 1598, by Oñate. It has now a population of 7,000 inhabitants, mostly native New Mexicans. Santa Fe is the seat of an Archbishop. The bishops of Denver and Tucson are the two suffragans, Colorado, New Mexico, and Arizona, constituting the ecclesiastical province.

The new Cathedral when finished will be a worthy and fine edifice, and quite in contrast to the numerous adobe buildings around about it. Our Lady of Guadalupe is the only parish church, besides the Cathedral, but the chapels of the Christian Brothers, of the Sisters of Loretto, and of the St. Catharine's Indian School also offer an opportunity to Catholics for prayers, and for hearing holy Mass.

Two Indian schools are conducted in Santa Fe, one by the Sisters of the Most Blessed Sacrament, and the other by the U. S. Government. As a matter of fact I visited both of them. It is needless to mention that all the different Indians schools are conducted on about the same plan, or system, and the multiplying of buildings does not change the matter. Certainly we do not expect any Government school to teach religion, because they are believed to be nonsectarian. In Catholic schools however religion is and must be taught. Then we can not help telling right here, what we have seen in visiting various schools. The scrupulous cleanliness and order in school rooms, and school buildings, in charge of Sisters, may they be of whatsoever order, must impress the visitors. The floor of the Sisters' Indian school at Bernalillo, is as stainless, as if polished anew every morning. What a contrast, if compared with schools where cleanliness is not known. It would be sometimes much better if there would be less preaching, and more endeavors to make the boys feel at home; "cleanliness is next to godliness." Brush your clothes, shine your shoes, shave your face, sweep your room, keep the whole house clean, and be happy!

There must be *lots of money* for the Government's Indian schools, as we see everywhere new buildings going up, and improvements going on.

St. Catharine's Indian School is repainted and fixed up for the coming year. From the short visit, and from the testimony of the Santa Fe people, we must declare, that up to date, as regards zeal and enthusiasm for the education of the poor Indian children, we have to give the honor to the Sisters of the Most Blessed Sacrament, and if any religious, or secular employees in the Indian service are discouraged, we would advice them to visit these Sisters, and see their work; it will be refreshing, remodeling, and inspiring!

(*To be concluded.*)

✱ MEXICO. ✱

The Mexico of reality is not a land where the people know nothing and do less, as this extract from a letter of the Mexican correspondent of the Boston Herald shows:

"The other day, taking horses, a small party of us, accompanied by the jefe politico of the district, went to Ajijic, an Indian village on the lake shore, a few miles from Chapala, it being school-inspection time, and the jefe, or 'chief,' having to examine the classes. Crossing an elevation we came to the typical Indian village, where 2,000 people live apart from the great world as contented as a community of philosophers. There is a mine yielding gold and silver at Ajijic, and many of the men find employment therein. Some of them are fishers, as primitive as those on the shores of Galilee.

"The schools we found well attended, and the enthusiasm for learning unbounded. The eyes of the brown Indian children sparkled with delight as the 'señores' alighted at the schoolhouse doors to visit them, and in the examinations we were amazed at the knowledge of mathematics and geometry shown by our esteemed jefe, whom we had never suspected of being so learned. With masterly sweep of the hand he drew the geometrical designs on the blackboard, and the children comprehended him, and answered his well-put questions intelligently. The school teachers, young Indian women, were bright and enthusiastic in their work. They showed zeal and a genuine love of their work. It was a touching spectacle—this modernity of educational enthusiasm in this little and quaint Indian village on the shores of Lake Chapala in tropical Mexico.

"So determined are the people of Ajijic to gain knowledge that the adults, to the number of fifty hard-working young men and middle-age toilers, assemble nightly in an 'escuela nocturna' to study. They now read the newspapers, and we found that they could discuss Admiral Sampson's movements and the victory of Admiral Dewey intelligently."

The slanderers of the Catholic Church should leave Mexico alone. That land has been made to do more than its share in supplying anti-Catholic fiction. Its people are surely more intelligent and enterprising than the poor fools in this country who so greedily accept every tale, no matter how ridiculous, against the Catholic Church.

CHEER UP.

The Catholic religion is a religion of joy, of cheerfulness, of gladness. It is the fulfillment and outcome of the tidings of great joy imparted by the angelic choirs to the Eastern shepherds. It is a religion of peace on earth to men of good-will. It does not require its members to go about moping and melancholy, "seeking with veiled lids their salvation in the dust." She wants them to march erect, with their eyes directed rather to the sky, the goal of all their hopes, than to the earth, looking every man straightly and honestly in the face, fearing no man, but trusting absolutely in God. Whining, cringing, canting Christianity is no part of a Catholic's creed. Some of the greatest Catholic saints have been at the same time the most cheerful and animated of men. Their austerities and asceticism they have kept to themselves. It is no sin to laugh. On the contrary, it is beneficial alike for the health of soul and body. Doctors will tell you that frequent laughter is one of the best physiological exercises that could be indulged in. Laughter expands the lungs and the diaphragm and sends the warm, life-giving blood coursing rapidly through the veins and arteries to the very confines of the human frame. It acts as a natural and healthy stimulus, renewing and rejuvenating the wornout tissues and giving them renewed life and vigor. But more than this, it is nature's remedy for a jaded brain, for the mind wearied and disheartened with the annoyances and vexation of everyday life; it is the natural antidote against the worry and fret incident to every avocation in life, and which not the most fortunate can escape. What is more exhilarating, more refreshing, than an honest healthy laugh? What, at the same time, is more infectious and catching than the laughter of a man who, at peace and content with God and the world, possesses "a sound mind in a sound body."

In fine, we may say that no one can laugh a more honest, hearty, genuine and healthy laugh than the man who is in the grace of God. Such laughter is a sign in itself of a healthy body. Even in penitential times, therefore, we tell our Catholic readers: Fast and abstain, certainly, in compliance with the rules of your church, sorrow and grieve heartily for your sins, but do not despond, do not be melancholy. Laugh heartily when the cause which excites it is an innocent one and the time and place are fitting and appropriate. Laugh and you will take in large supplies of fresh air, which will correspondingly purify and enrich your blood by respiration. Laugh and you will quicken the action of your heart's beat and exercise its muscles. Every good, hearty laugh in which you indulge will lengthen your life, as it will convey a new and distinct stimulus to your vital forces.

The College in Southern California.

S. V. C. Student: Commencement number. The current number of the *Student* is a work of art, if we consider the appearance alone, and shows admirable literary skill and good taste, when we come to read it. We should congratulate ourselves upon having in Southern California such an excellent College as St. Vincent's, one of which every Catholic may be justly proud. It provides practical commercial courses for young men about to go into business, and scientific and literary courses for those who desire a finished education. Degrees are conferred in the various branches, and no better students go into the business world, or up to the Universities than those of St. Vincent's College. We are glad to know that the College is flourishing, and we are confident that according as the practical and thorough character of the education given by the College becomes more widely known, St. Vincent's will be more and more appreciated.

SAN LUIS REY
P Trost del.

The Mission Indian

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LET LITTLE CHILDREN COME TO ME!

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The Eyes of a Child.

The pious and learned Francis Borgias, a Capuchin-friar, said shortly before his death: "Of Paradise and its beauties, three things are still given to us by the good God, viz.: the stars in heaven, the flowers, and the children's eyes." Yet what is the starry sky, what are flowers, compared with the innocent eyes of a child? Does not the innocence sparkling in these eyes in an especial manner announce paradise lost? The eyes of a child are not deceitful or corrupt by envy, anger and lust; they gaze openly and gaily at you, they are as the mirror—like the deep of a calm sea, although you may discover in their brightness the immortal soul moving in them. Care, disappointment and death have not yet moistened and revolutionized them; nor will they shrink from looking boldly at you; sin has not marred their beauty and peace. The child's eyes look contentedly and fearlessly into God's creation. Thus, no doubt, Adam and Eve were enjoying Paradise, until Satan breathed his poison into their hearts and seduced them.

The Children in the School.

Looking at them with sentiments springing from faith, we must confess, that the children, whom we meet in the school and in the church, for whose education and salvation we labor and care, are truly God's children. They are, as St. Paul teaches, re-born of the water and the Holy Spirit, they are the body of Christ and members of his members (1. Cor. 12, 27), they are the children of God. (Rom. 8, 16). They are to St. Peter "consorts of the divine nature" (2. Petr. 1, 4). These words may be applied to all the members of the human family, but they are particularly true of the little children and children in the *state of grace.* And applying this to the children in the school, we express but the common belief of those who ought to know it, that most of these children are in the state of original innocence.

God loves an Innocent Child.

The child, who is placed into the school is innocent. No matter, whether rich or poor, whether the child's parents are high- or low-stationed in life, whether the child is dressed in ermeline or in rags, the original innocence shines forth from its face. And if comparison would be made—although such comparisons are odious—the poor neglected child may yet less likely belong to the exception, namely, to those who might have fallen a prey to corruption. A neglected child, despised by everyone in this world, may be a gem, an object of love to the God, Who does not judge by the exterior, but by the inward innocence of His creatures.

The most Fortunate Child.

The most fortunate child is the one who keeps intact, unstained in its heart the original innocence, the baptismal innocence. The most happy of all the mortals are those, who by a careful education, by vigilance of parents and teachers, and by their own goodness preserve their soul free from the guilt of grievous sin. To accomplish this, God aids us in many ways, by His grace, through the Sacraments, and through His Church, which offers us instruction and guidance, and in a particular manner are children aided, to keep the baptismal grace, when committed to a well-managed, properly supervisioned parochial school.

Parents, Consider!

We do not say, that a parochial school is fire-proof against the loss of grace, but we say, when parents do their part at home and the teachers theirs at school, then the chances will be that the child will remain good; the *more* so because children will by nature co-operate with the good counsels given. To bring about this happy result, we would urge upon God-fearing, intelligent parents, to consider well the great responsibilities resting upon them. *The loss of a child, the failure of its salvation may be traced back to the negligence of its parents, and also sometimes to that of its teachers.* Secular advantages, honor, positions, money, cut no figure when compared with the loss of an *eternal* happiness. The child and man in the state of grace are like unto angels in this world, and those who are in sin are the ones who are in truth unfortunate, and no worldly gain will ever compensate them for their misfortune.

Instruction of a Child.

Besides the vigilance of parents and teachers, the child ought to be carefully instructed. It ought to learn in what manner it can keep its original innocence and it ought to know the difference between gross mistakes and sins which are but venial or trivial. By thus distinguishing, the child will entertain a horror of grievous sin; it will not be indifferent about lesser faults, but will definitely know and understand, *that it will lose the baptismal innocence by grievous (mortal) sin, but not by daily venial faults.* It will then be watchful, and succeed in living a good life, preserving original innocence, and going to Heaven.

The Child must be guarded and guided.

When some teachers tell the Indian children, that the personal integrity and the virtue of the individual, but not the Church, bring about the salvation of souls, they confuse ideas. They show, that they know nothing about the human heart, its original baptismal innocence, and the subsequent temptations of life, the frailty of man and the great importance of keeping the grace of God in the soul. Instructions, guidance and watchfulness are necessary. Faith and good works come from hearing, — virtue and perfection from good and zealous teachers. To lose God's grace is the greatest misfortune, to lose the baptismal innocence is an unspeakable loss. Parents and teachers ought to guard and guide the little ones, that they may remain good.

Seek ye first the Kingdom of God.

But if the original innocence is lost, it is again good teachers and good parents, who will bring back to God the prodigal sons and daughters. And indeed sometimes, if what is done *after* the fall would have been done *before*, disgrace and sin with its following life-long temptations would have been averted. A word to the wise: "Seek ye first the kingdom of God."

Let us never underestimate the importance of a christian education! Place your child under the vigilant eyes of virtuous, prudent teachers!

Listen to Our Lord: LET LITTLE CHILDREN COME TO ME!

THE MIRAGE.

Anyone traveling on the Southern Pacific is likely to see, on the south side of the track, near Salton, one of the most remarkable of natural phenomena. On most days of the year, for a distance of forty or fifty miles of one's journey, he can see to the south a large body of water with islands, rocks, and all the appearances of the seaside. Now it is well known that there is not a drop of water within a hundred miles of the place where this sea appears, hence it is only an appearance, or as people say in French, a mirage (pronounced meeraaj). People who are traveling on the railroad and who are not familiar with the desert think naturally that what they see is real water, and sometimes they become very indignant when others tell them it is all a delusion, that the miles and miles of water are "all in your eye," and that if you walk over to the place, you will find nothing but dry sand of the desert, with here and there a poor little cactus trying to worry along under desperately unfavorable circumstances. The officials of the railroad, and those unhappy mortals who inhabit the occasional wayside depots, are so accustomed to the sight that they hardly ever look at it, but strangers who realize that they have before their eyes one of the rarest and grandest phenomena of nature gaze southwards for hours at the sight. On my last trip, I saw a little man fresh from the East making desperate attempts with a kodak to take a view of the mirage, and I have often wondered if he succeeded. A photograph, if published, would enable us to find out what part of the ocean is here reflected, for although we do not actually see the ocean from the Southern Pacific cars, we see a reflection of it, probably a reflection of the coast of Lower California.

Imagine a room with an immense mirror for ceiling, and another immense mirror for floor, and a window looking out on a lawn planted with trees. A person sitting inside, or sitting in the next room with the door open, would see the trees in the mirror in the ceiling. In this mirror, however, the trees and everything would be turned up side down, as you can easily see by holding a small mirror over your head. But the observer in the room would also see a picture of the trees and lawn in the mirror forming the floor, and in this picture the trees would be in their natural position. This floor picture would be only a reflection of the ceiling picture.

In this way the mirage is explained. There are two kinds of mirages. Some appear high up in the air, and in this case everything is turned up side down, ships are seen in full sail turned keel upward, and trees in full bloom with the root upwards. Evidently there must be something up in the sky which acts like an immense mirror. What is it? It is the air itself, which, especially in hot climates, forms into layers or strata which reflect light just as glass or other brilliant surfaces do.

Then the mirage seen near Salton is of the other kind. The heated air of the desert forms into layers, and reflects the air picture just as in the room, the floor mirror reflects the ceiling picture. Is there then a picture of the ocean up in the air over Salton? There must be, although we do not see it.

We find mirages in the air occurring from time to time in many countries. It is said that they are not uncommon in the cold regions towards the North Pole. Not very long ago a remarkable picture of a ship under full sail was seen in the sky in the south of Ireland at a considerable distance from the sea. The ship was upside down, and the three men who saw the whole ocean hanging in the air, and apparently ready to fall down and drown everybody, were badly scared.

The mirage on the ground is usually seen on the great and arid deserts. Many a poor traveler, parched from thirst, has been cheered by the deceptive mirage and has hurried forward to the cooling waters, only to find that they fled at his approach, leaving but the dry sand, and a little distance beyond

Water, water everywhere
But not a drop to drink.

If you ever pass from Banning to Yuma, look out for the mirage. Afterwards look out for Yuma. E. O'G.

The Finest Summer Resort
in California.

Taken from the "Riverside Enterprise."

Jim Merchant returned from a trip to Virginia Dale and Twenty-nine Palms, where he went to rusticate and escape the heated term. Jim is favorably impressed with that section as a summer resort. He says that the thermometer is red hot out there. It was 108 at midnight at Twenty nine Palms a few nights ago, and he thinks it would have registered higher, but the glass in use was not any longer.

Merchant tells a story of how the heat burned the ears off one of his mules. The animal's ears began to wilt as soon as the weather got fully warmed up, and one day when he went to bridle the animal one ear dropped off.

One of the diversions of the natives out that way is to chase the desert lizard out of the shade for a run across the hot sand, just to see the reptile smoke. Jim says he tried his hand at the pastime and the streak of smoke that the fleeing lizard gave off made him think he was a locomotive train making for the nearest shade.

Merchant, however, did not put in all his time chasing lizards, for he brought back with him a well-filled sack of fine looking ore which he will have tested for its value. He says the desert has one advantage at this season, and that is that fire for cooking is a superfluity, for the hot sand will put the best fire ever made to blush for cooking purposes. Amen.

Yuma Rough Rider at Santiago, Cuba.

Shafter: "Say Teddy, how is it that that fellow from Yuma was dissatisfied with the glorious climate of Santiago! He came up to me and said: 'Hello General, how long are you going to keep us freezing around here with old Paddy Fahrenheit only calling 120. Let us pitch in and warm ourselves, or else send home for more blankets?" General Roosevelt: O that's easy to explain. These Yuma people are never in good spirits when they're out of 'uma'—See?"

Diocesan News.

The new seminary at Menlo Park is a great gift of heaven to the Pacific coast. It will be appreciated.

The Y. M. I. held their annual meeting at San Jose. It was, in every sense, a great success.

Rev. Father O'Growney left Yuma on Monday, Sept. 5th, and is now again at at the Hospital in Phœnix.

Mrs. and Miss Frost have returned from Archbeach. The weather has grown cooler in Riverside.

The Catholic Picnic was a big thing. The Babies were "just too cute for anything."

St. Xavier's church, near Tuscon, was seriously damaged last month in a storm. Time notches these old ruins.

Mr. and Mrs. Lindley of Ontario are the happy parents a bright little daughter. The convent and little one came together to the parish.

Father O'Hanlon, a devout child of the "Bl. Mary," passed away at the Hospital, San Diego, at the good age of seventy-eight. R. I. P.

The Bishop returned from work in the northern part of the diocese, to start in the south. There must be no rest in the spiritual campaign.

Will White has left Beaumont to go to school to Los Angeles. Will has grown a big boy, and a good boy, during his stay in the mountains.

The Academy of the Holy Names at Pomona was dedicated by the Right Rev. Bishop Montgomery on Sunday Sept. the 11th.

Mr. and Mrs. Louis A. Grant, with their little daughters, Anna and Gertrude, returned from a trip to Canada. Grandpa and Grandma will be lonely.

A friend of a friend of the Sacred Heart donated a handsome statue to the church in Riverside. May the friendship be cemented for eternity in the Sacred Heart.

Father Gay of Riverside, and Father O'Byrne of Coronado, exchanged places for a couple of weeks. That's a handy way, for poor priests, to get a kind of a vacation.

Father Barron was down from Fresno for two weeks. He made his circle of action so limited that a mean spirit of revenge prompts his friends to say: "he will see us no more in Fresno."

Mr. D. Desmond of Los Angeles was comfortable at the Warner hot springs. A house at 106, and water, in which eggs boil, to cool off in, should surely scare away rheumatism.

St. Joseph's school on Pico and Santee Str., Los Angeles, has the largest number of pupils of all the parochial schools. In this race there must be a VICTOR.

To the sincere regret of his people, and an immense circle of friends, Father Doyle still continues under the weather. Father, get over the weather, go up higher. Los Angeles is bad for bronchitis.

When old Indians sing pretty well the Salve Regina according to the Gregorian chant — as do some old Indians in Warner's Ranch— they show their former training and their love for the beautiful.

Uncle Tom has again written a beautiful instruction. His nephews and nieces are still investigating the problem: "Who is Uncle Tom?" They say, that his picture in the last issue of this paper was a fake.

Father O'Growney went down to Yuma to pick up,—the inflections of life. The good Father is much missed by everybody in the school. His bright cheerful emaciated countenance was a touching sermon. The umbrella tree even looks lonely.

The schools in the diocese are going ahead. A million thanks to God! Monterey, Pomona, Pasadena, Fresno opened already. It surely is in sight to appoint an Inspector or Superintendant. Our schools must be up to secular schools in secular branches. Let the teachers take heed and work.

Mother Florian, the Sister Superioress of the Academy and parochial school of Fresno, has returned home from Santa Monica. Mother, please be cautions of your health and moderate your zeal; after very many years we may be able to spare you, not at present.

That was an unfortunate accident that made it impossible for Senator White to reach the school the other day. The work at the school speaks for itself and makes those who see it speak in its behalf. Washington needs somebody to speak for the Catholic Indian Schools.

WORDS THAT BURN.

Here are some of the epigrammatic sayings of the last (?) war that will go down in history:

"Excuse me, sir; I have to report that the ship has been blown up and is sinking."—Bill Anthony, of the Maine.

"Suspend judgment." — Capt. Sigsbee's first message to Washington.

"Remember the Maine." — Commodore Schley's signal to the flying squadron.

"Don't hamper me with instructions; I am not afraid of the entire Spanish fleet with my ship."—Capt. Clark, of the Oregon, to the Board of Strategy.

"You can fire when you are ready, Gridley." —— Commodore Dewey at Manila.

"Never mind breakfast; let's finish 'em now."—A Yankee gunner to Commodore Dewey.

"The battle of Manila killed me, but I would do it again."—Capt. Gridley, of the Olympia, on his death-bed.

"Don't get between my guns and the enemy."—Commodore Dewey to Prince Henry of Germany.

"I've got them now, and they will never get home."—Commodore Schley, on guard at Santiago harbor.

"There must be no more recalls; iron will break at last."—Lieut. Hobson to Admiral Sampson.

"Don't mind me, boys; go on fighting."—Capt. Allyn K. Capron, of the Rough Riders.

"Don't swear, boys; shoot!" — Col. Wood to the Rough Riders.

"Take that for the Maine-" — Capt. Sigsbee, as he fired a shot through the Spanish torpedo boat Terror.

"Expect to take the place as soon as I can move; reinforcements will not reach me."—Gen. Shafter before Santiago.

"Shafter is fighting, not writing."—Adjt. Gen. Corbin to Secretary Alger, when the latter asked for news from the front.

"War is not a picnic." —— Sergt. Hamilton Fish, of the Rough Riders, to to his mother.

"Who would not gamble for a new star in the flag?"—Capt. Buckey O'Neill, of the Rough Riders.

"Afraid I'll strain my guns at long range; I'll close in." — Lieut. Wainwright,, of the Gloucester, in the fight with Cervera's squadron.

"Don't cheer, boys; the poor fellows are dying."—Capt. Philip, of the Texas.

"I want to make public acknowledgement that I believe in God the Father Almighty."—Capt. Philip of the Texas.

"The Maine is avenged." — Lieut. Wainwright, after the destruction of Cervera's fleet.

THE MISSION INDIAN.

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BANNING, CAL., SEPTEMBER 15, 1898.

There are twelve millions of Catholics in the United States. About one million of them live in the West, the others are all in the East. In some of the New England states, the Catholics number one half.

◆

Fiestas, sheep shearing and vagabonding are the causes of amancebamientos, of drunkenness, of scandal and ruin in the families of the Indians. No Indian police are needed, if these three occasions of sin could be prevented.

◆

The war is over. Spain was the loser. Porto Rico and Cuba will be annexed to the United States and the Philippine Islands will be disposed of by the peace commissioners at Paris. They will meet Oct. the 1st.

◆

There are again about one hundred Indian children of the St. Boniface's Industrial School, and some more are expected this week. The U. S. Government pays for 53 pupils a very limited amount, the rest must be maintained by the school. Dear reader: If you are in arrears kindly send us 50cts. either in stamps, cash or money-order of any kind. Your contribution will be for the little ones at our school.

Letter to the Mission Indian.

HASKELL INSTITUTE, LAWRENCE, KANSAS,
AUGUST 11, 1898.

DEAR FRIEND:

Yours of the 6th inst. to hand, contents noted. I reply to you, that I forgot to tell that I am going to the Catholic church to town every Sunday; about one mile from school, and also I told the father, that I am from California, and he answered me, it was very nice and he was pleased to see me coming to his church, and he told me to come to church every Sunday and I told him: "Yes, I do come every Sunday." And he said: "That's right, boy, you be a good boy." And he gave me a little prayer book, and I thanked him with that little book. Also the school boys are going along with me to that church. This is all from your friend, and I also send my best love to the sisters and scholars. Your friend *JOHN MACK*, at HASKELL.

Dr. Talmage says "the war with Spain was waged by heaven." The Spaniards though came to diametrically different conclusion. By the way, is it not blasphemous to make God responsible for all the murders and outrages, committed during a cruel war? And who is responsible for the fever-stricken and suffering soldiers?

◆

The Czar of Russia invites the powers to a conference, where measures would be taken for the disarming of the great standing armies. The project is most praiseworthy, but it will hardly succeed after the Spanish-American war, which has aroused a kind of an imperialism in Uncle Sam's territory. If the yellow newspapers could be disarmed it would be a very effective measure for maintaining peace.

◆

And now there will be a Catholic chapel at West Point. Still again a condition is appendixed: "If or as long the Secretary of War grants the permission." Hence it will have to be built on wheels! The Protestants had a chapel built, for which Uncle Sam paid in full; the Catholic *may* build one with their own money; it may exist until some Secretary of War will again order it removed. Truly whatever Catholics want, they must either fight for or pay for.

◆

The Spanish soldiers at Santiago published a fare-well-letter to the army of the United States. They admire the bravery of the Americans, and they thank them for the kind treatment of the prisoners of war. This document shows the Spanish soldiers as brave, grateful, truthful and chivalrous. There was too much lying done about these unfortunate sons of Spain, who far away from the dear relations had to combat a bloodthirsty and savage army of revolutionists who are called Cubans.

The empress of Austria, Elisabeth, was murdered by an anarchist at Geneva, Switzerland, Sept. 10th. Her son, crownprince Rudolph, was assassinated in 1889, her sister, the duchess D'Alencon, perished in the fire of the charity bazaar at Paris, last year, and now the unfortunate empress dies at the hand of an assassin. Emperor Francis Joseph's cup of sorrow is overflowing. The late empress was a charitable, unpretending lady and her sad fate creates universal sorrow and sympathy. "Uneasy rests the head, that wears the crown."

◆

September the 16th is celebrated by the Mexicans as the anniversary of their independence. The parish priest, Cura Hidalgo, of Dolores, Mexico, started a revolution against the Spanish rule, on Sept. 16, 1810. He was taken prisoner by Spanish troops and shot as a rebel, July 31, 1811. The movement of Hidalgo was continued by Father Morelos, who gained several victories over the Government's forces, but was defeated at San Cristobal, made prisoner and shot, December the 22d, 1815. The Most Rev. Archbishop Salpointe writes in his book "Soldiers of the Cross": "Before dying, Morelos fell on his knees and exclaimed: "Señor, Tu sabes si he obrado bien, si no, imploro tu infinita misericordia." ("O Lord, Thou knowest, whether I have done right; if not, I implore Thy infinite mercy.") Hidalgo and Morelos acted under the impulse of a strong conviction and for the good of their down-trodden race, though not in conformity with the principles and duties of the priesthood to which they belonged." — Then Agustin de Iturbide succeeded (Sept. 27, 1821) to enter the city of Mexico in triumph and in putting an end to the Spanish rule in Mexico. But, alas, also Iturbide was shot, not by the Spaniards, but by his own countrymen, whom he had made free, May the 17, 1824. The southern nations are an excitable race!

UNCLE TOM'S INSTRUCTION.

My Dear Young Friends:

I have not written to you for a long time. It was not that I had forgotten you, no, it was because I was very busy. You are beginning a new year at the school; a good beginning is a great part, some say half, of a work. I will then tell you a few little things that will help you to begin well:

In the first place, my children, you must know, even the youngest, that in giving you a school, and giving you teachers, and such teachers, God is very good to you. God gives you what He does not give to many white people. Many Indians think that they are doing a favor to the school when they send their children. Of course they do not understand the value of a christian school. Neither do you children, but you will when you grow big. When your old uncle was a little boy he walked to school every day a distance of two miles. He wore no shoes most of the time, even when there was frost and snow on the ground: and, listen, children, from 8 o'clock in the morning until 5 o'clock in the evening he very seldom got anything to eat. The school room was cold and wet, and the only thing that warmed your poor old uncle was when he got whipped by the teachers for not having his lessons, or for something else. "How were you whippped, uncle?" On the bare back, my dear.

See how much better off you are. You have no distance to walk; you are never hungry; you are never cold; you seldom get whipped. Happy children! But you hardly know how happy you ought to be, and how thankful to the good God. If you were at home, you would sleep on the ground, you would have dirty clothes. you would be hungry, you would be cold. At the school you have your pretty little white clean warm beds; you have warm clothes; you have your boots and stockings; you have plenty of good things to eat. But far better than all you have the good Father and Sisters to teach you to be good boys and good girls. If any man gives you all of these things, you surely would be thankful, and would show that you are thankful by doing what the man wants you to do. Are you thankful to the good God? You will say "yes."

Very well, then, show that you are thankful by doing what God wants you to do. "What does God want me to do, uncle?"

My child, he wants you to do His will, and His will, you know from the Father and Sisters. You will do what God wants you to do, by doing what you are told to do by those who have charge of you. When you are told to pray, pray well: when you are told to play, play well: when you are told to work, work well: when you are told to get your lessons, get them well. Be attentive at school. In everything be obedient and cheerful. That is what God wants. That is the way you will show God that you are thankful for all He has done for you. That is the way you will begin well. That is the way you will be good and happy. Only the good are happy.

UNCLE TOM.

LETTERS
to the
MISSION INDIAN.

New Kingston, Pa.,
August 6, 1898.

Rev. B. Florian Hahn.

Dear Father:

It gives me a great pleasure to write just a few kind words to you to let you know that I am so discouraged for leaving my own relations at Palm Springs. Sometimes I feel bad and sometimes I feel better. I left the school at Perris, Cal. on Monday morning. We started from Val Verde to San Bernardino about 9 o'clock and we had a very nice time there. I was so glad at that time because I saw so many cities in every state. The boys were surprised to see the tremendous cities. Especially some are very sultry, and dry. In New Mexico there is hardly any grass for the stock to eat, and the rest of the cities raise corn and wheat etc. Then we arrived in Chicago, Ill., at 9 P. M. where we rested for about an hour and a half, and then we started off and fell asleep till next morning. The train stopped at Fort Wayne at 5 o'clock A. M. and we had our breakfast. At Mississippi River we saw many tremendous lumber- and steamboats, it was a pretty looking place. It was raining that time, thundering and lighting near to us, but the train kept on going so lively. Dear Father Hahn, I will mention the California boys, they are: Captain Ignacio Costa, Antonio Lugo, Callistro Antonio, Alejandro Lugo, Daniel Tortuga and myself. These six of us boys, have been traveling around all the places. And we got up here at Carlisle on Saturday morning at 5 o'clock, the wagon was already there; we got in and we went towards the school, we arrived and we went into the boys' quarters and the bell rang for breakfast and so the boys got in line in a good position and march off to the dining room. There were so many boys and girls that time, that we went out from breakfast. I was so sleepy and tired, one boy took us over to the clothing room giving us shirts and a pair of shoes and uniform suit and we went down to take our baths and so forth. On Sunday morning we went to Carlisle, looking for the Catholic church and we found it, and went in. Oh! It was a beautiful looking place and I knelt down praying, offering to God, Antonio Lugo and Ignacio Costa also. After mass we went out from the Chapel and the priest came out from the chapel, he was coming straight to us and shook our hands and asking where we came from and I said from California. "You have been in the Catholic church?" I said yes. "Did you ever receive Holy Communion?" I said yes. He asked us some more questions which I forgot. Then we came back to the school. On Monday morning June 20th, one man came here in a buggy looking for a boy to work in the harvest. I was ready to go with the man and I got in the buggy and we went about half way, four or five miles from the school. I am still working. We have been threshing wheat and so on, after that I was ploughing in the field, some times I feel so tired. Mr. Antonio Lugo, was working at Kingston, but he finished his work on Saturday and rested on Sunday. On Monday morning Aug. 1st he went up to the school. One of our boys is working at Philadelphia, Pa., and one is working at Newtown, Pa., those are: Alejandro Lugo and Daniel T. And two boys are working at the same place on the school farm. It was raining for one week here, especially in the night.

Dear Father, how are you getting along there? And how are the Sisters and how many boys and girls are left in your school. Give my best regards to Mr. George Daniel and give my best love and wishes to all the Sisters. Tell me all about the Indians at Potrero and some places else. I wish you would please print this letter in your paper and return back with the "Mission Indian" to me. I like very much to read it and please oblige excuse me for using lead pencil. Pray for me, I will pray for you. Yours sincerely

Jose Bernardo Luna.

Carlisle Indian School,
August 14, 1898.

Dearest Father Hahn:

I cannot and never will forget you, this is the first and my best advantage I ever had since I came here, so therefor I better indulge myself and do my very best to avoid my skipping over from especial occurence that I am most inclined to inform you, like I have had usually done in my former writings. First of all I took my departure from my dear native state in a very unhappy manner, especially I did hate to leave my parents, friends and all. I never thought and didn't know that I was going to come to a place that would take five days and four nights to come to the intended and limited destination. The last time I visited Banning I didn't say that I was going to leave, because I did not intend to come till the other Cahuilla boys should happen to come. Therefore I did not wish to say anything about it and felt very sorry afterwards for leaving the Sisters and children without bidding them my last adieu. As soon as we arrived here we were separated and sent to the different parts of the state. I was working four miles from Harrisburgh and others in Philadelphia and some others in different cities. I can mention now that most of the children are in school, numbering little over two hundred and fifty. Six hundred and ten are coming on the first of Sept. from different states, where they are engaged working now. I go to the Catholic church every Sunday, the children are allowed to different churches and there are a great many of them that go to other churches. I will go to confession pretty soon. I wish that you could send me a Mission Indian. I am sorry I cannot write all I want.

Antonio Lugo.

News from the Indian Reservations.

CAHUILLA VALLEY.

The fiesta in honor of St. Louis the King took place Aug. 23rd to 26th. It is almost blasphemy to connect such dissipation with the name of St. Louis, the brave and holy king of France. Dancing, racing and bull-fights commenced early in August. The young men spent all their time during the month of August, Sundays not excepted, in idleness and sport. The old superstitious men did their part during the night, dancing, singing, hallooing and mixing up their superstitions with the wild, brute enjoyment. Mind well, for more than three weeks, every day and night, the dissipation was kept up. The end was similar to the beginning. The captain and judge of the reservation, two young men, invited everybody, from near and far. Peddlers and dealers in groceries, fruit, meat and vegetables had to pay for license to sell on the fiesta grounds. Below the innocent chattel property was of course the harder stuff, whiskey. White people, Mexicans, Indians were in great numbers present. The Indian police was on hand. Those who became noisy on account of being filled with whiskey, were arrested and put into the jail. We were told that upon the payment of a fine (about five dollars), they were again released. The jail consists of a box upon the hill, where decent people would not even lock up their hogs. Thus the excitement went on. If the Indians would be alone, there might be less harm: but Whites and particularly Mexicans ruin the Indians on such occasions.

As the captain and judge of Cahuilla are young men, we expected an orderly decent celebration. But whether young or old, there is no difference. Why were the Mexicans and white people invited? Everybody knows why—they had to furnish the whiskey, and—although it was secretly done—they paid for the privilege indirectly. How wrong!

If the devil would appear to the Indians, he would advise them, to have many fiestas, because then his harvest would be rich and he would succeed in ruining the red race for time and eternity. The fiestas are the devil's work.

Considering all this, we must give due credit to a good number of Indians, who stayed at home. For instance, the much calumniated Indians of Portrero, the old men of Mesa Grande, our Indians of San Ignacio, San Issidro and San Felipe. Besides a number of Indians, who came and saw us were greatly displeased, because license was given to Mexicans, who were expected to bring the liquor to the place.

We wonder, why the federal authorities do not suppress these fiestas. At least, Whites and Mexicans have no business there and they ought to be prohibited to enter an Indian reservation. This would at the same time put an end to the robberies of Indian lands. There would be more peace and satisfaction *all around.*

No doubt, confusion has been caused among the Indians. It is very easy, to tear down but it is a hard task to built up. Talk liberty of conscience to such benighted people, and you will do the devil's work. These people must first learn to obey the lawful authorities, they must be guided until they are properly educated. There is no liberty of consience *between God and man!* We *must* believe what God has revealed; we *must* obey his commands! We *must* obey the dictates of our own conscience! We *must* work out our salvation in trembling and fear! There is no heaven for the unbeliever—for the snecrer at religion—for the impure, curser and drunkard—for the seducer—for the sceptic! We have a free will, we may choose right or wrong—but God is free too, *to give us according to our merits or demerits!*

Rosa Lugo is keeping the church in Cahuilla clean and in good order. Let us give her the due credit she deserves.

Ignacio Segundo prayed with the people at Cahuilla. And he knows it very well. He is half blind, but knows the prayers and about twenty pages of the catechism by heart. He, no doubt, has a better heart, than many of those who are honored by lucrative offices.

PORTRERO.

The crops this year have been rather poor, owing to the drought. Still the Indians were able to sell some wheat and hay. The Indians understand very well how to take care of trees and vegetable, but the water supply in Portrero is insufficient this year. The new captain, Francisco Laz and the new judge, Sylvestro Saubel, are quiet, industrious Indians.

SOBOBA.

The greatest excitement was caused in July, when a drunken Temecula Indian was fatally shot by the policeman Bonifacio. The unfortunate man died the same night. Due punishment ought to be meted out to those who sell intoxicating drink to the Indians, and who thus are the cause of misery and scandal.

Great preparations are made to celebrate the anniversary of Mexico's independence by a fiesta in Soboba. An earnest effort on the part of the federal officers, to keep away Mexicans and Whites, would be a meritorious work. Here is a work for the brave Indian police! Do not murder and slander your *OWN* race, but protect *your own* against unscrupulous Whites and Mexicans!

MARTINEZ.

The Indian authorities had arrested Capt. Juanito Razon and he was locked up in an adobe house. The cause was, because Juanito Razon had the audacity to fence in his land, which was allotted to him by U. S. Commissioner Painter. Chief Cabezon appealed to the U. S. Indian Agent, whereupon Juanito Razon was liberated. His place is called "Agua Dolce," Sweet Water; it has been for him a "Agua Agria," Sour Water, namely when the captain, an inoffensive man, was in jail.

SAN FELIPE.

The new church will be dedicated Oct. the 5th. The Sacred Heart of Jesus will reign in the humble place of worship. About 75 Indians, 21 of whom received the Sacraments, were present Aug. the 18th, when the "padre" made his visitation.

On the road to San Felipe, the following inscription is made on a board, put up as a guide post: "Dalmacic Mining District, Three Mineral Water Springs, Marasovich Marble Quarry. Keep to the left hand side!" To which some one added: "Anybody transpass. Lucas Marasovich is a hog, is a criminal." Who wrote this?

SAN ISSIDRO.

The new captain is Joachim Chaporosa and the new judge Bill Ballatt. They intend to rule the few Indians in a systematic manner.

By the way, the saloon of Bob Gun was destroyed by fire last March. Thus one occasion of sin to the weak ones among the Indians is removed and captains and judges will have less trouble and keep sober.

AGUA CALIENTE.

The new captain is Salvador Valasquez, a subscriber to the Mission Indian. Captain Pedro Aulin was a good captain. His last commendable work was the whitening of the church and a good job was made. Salvador will follow his example, we are sure.

VACATION.

Concluded from the Last Issue.

From the churches and schools we go now to another extreme—to the penitentiary. *The territorial penitentiary* at Santa Fe is a model prison, owing to the tact and system of Mr. Bergman, the superintendent. A few words will explain this. The penitentiary is run as a reformatory. The convicts must work; there is no talk, but study labor, well guided labor, so that the criminals coming out know all about useful industries. Flowers snd shrubs adorn the prison grounds, absolute cleanliness reigns; sufficient food is furnished and every possible encouragement to good behaviour is given. The penitentiary is thus a fine object lesson to the visitor.

The New Mexicans are all of Spanish-Indian decent and they constitute the bulk of the population, and even English speaking people have to know Spanish. *The Indian population* of New Mexico has rather increased than decreased and Spain must have been kind to them, when New Mexico was a Spanish province. As Spain is considered a Catholic country, no credit is given to her chivalrous sons and all what we hear is about Spanish cruelty in Cuba. When we are through in Cuba, public opinion will surely change in regard to the character of the Cubans. The United States will have to deal severely with some of them, otherwise the last things will be worse than the first. And as to the treatment of Indians, let Uncle Sam, counting the small remnant of 225,000 Indians compared with the three millions of Indians in in Mexico, and the ten millions of Indians in South America, say with sincere contrition: "Mea culpa, mea culpa, mea maxima culpa." Certainly we ought to be truthful, even towards our enemies!

The Plaza at Santa Fe is the rendevouz for the New Mexicans on Sunday evening. The native brass band furnishes the music, promenading, and chatting, and meeting of friends are the features; the scene is truly interesting. Although the New Mexicans speak Spanish, nevertheless there are many who speak and understand English, and the clergy of the Archdiocese, in trying to imitate St. Paul ("to become all to all") preach not only in the Spanish, but also in the English tongue. The altitude of Santa Fe is nearly 7,000 feet, and the location is fine, being sheltered on all sides. Agriculture, fruit raising, cattle and sheep raising, furnish the means of subsistence. Indeed although an old fashioned city Santa Fe is very interesting.

Whenever I met some New Mexicans, I would salute them with "Buenos Dies" or "Buenos Tardes" and a smile and a response concluded with the familiar "Padrecito" was given. They may not be as bright and as progressive as we Americans are, there may be worthless subjects among them, still the humble appearance of the New Mexicans, their numerous families, their open profession of their religion, and at the same time their loyalty to the U. S. Government, ought to remove any prejudice against them. We are all children of God, we are brothers and sisters; let us never despise those who are perhaps inferior in wealth or in intellect. He who knows more or possesses more will have to give a stricter account of his doings, to the all-knowing and just God.

The Junction of the main line of the Santa Fe R. R. with the branch leading to the city of Santa Fe, is called *Lamy*, in memory of Santa Fe's first Archbishop.

Las Vegas (The Meadows) is the largest city of New Mexico. There is lots of business going on, cattle and sheep raising are flourishing and immense quantities of wool, pass through the hands of the merchants and traders. The Catholic population of Las Vegas and the surrounding towns exceeds 10,000. Considering the healthy business situation of Las Vegas, we must confess, that the New Mexicans are more advanced than the Mexicans, we have met in California, if we may call business dash an advancement. In truth the most advanced of us are those who strive daily to become better. Self knowledge is the greatest achievement. To die well should be our aim in this world.

There are *two parishes* in Las Vegas, one in the old town and the other in New Las Vegas. The Jesuit Fathers have a house and a public chapel; they also publish the "Revista Catholica," an excellent weekly paper. The Sisters of Loretto and the Christian Brothers conduct the Catholic schools, the Sisters of Charity have a fine sanitarium. Las Vegas is renowned for its cool, healthy climate. The pastor of Las Vegas is the Very Rev. Dean J. Defouri; he has published pamphlets on the history of New Mexico, and on similar subjects.

To make a comparison between the western states we may say: "California's population is mostly from the Eastern States, Arizona's half Mexican, half American, New Mexico's people are mostly natives. California produces everything, Arizona's wealth is in the mines, New Mexico's in agriculture. In California everybody speaks English, in Arizona both English and Spanish, in New Mexico, Spanish; California, New Mexico, and Arizona have similar climatic conditions, Arizona is the driest and hottest territory of Uncle Sam. In California you find much desert land and many mountains, in New Mexico more, and in Arizona the most. For a good climate in winter go to Tucson, Yuma, or Phœnix, in summer to Flagstaff or Las Vegas, and for an all the year around health resort where you may breathe good air, with an occasional "sprinkling" go to Banning.

I finally wish to mention, that traveling in New Mexico, and Arizona is cheap, as far as clergymen are concerned. The good fathers are very hospitable, and five minutes after your arrival you feel perfectly at home. The example of the old pioneer priests will last forever.

B. F. H.

THE SOLAR SYSTEM.

It seems probable and is believed by some astronomers, that the whole universe moves around a common center (some say in the Pleiades, "T. stars") and is a combination of a great many systems of luminous bodies and such similar to our solar system. These would revolve around each other and move all together around that common center in a form of a disk or rings. On both sides of this disk or these rings were the "nebulae," on the way of development into other systems of worlds, to form together with that disk or rings now existing at last one globular whole. Comets may be considered as half developed stars. Thus the universe is not yet finished, but the matter and forces created by God in the beginning are still on the way of evolution into one masterly arranged grand clockwork.

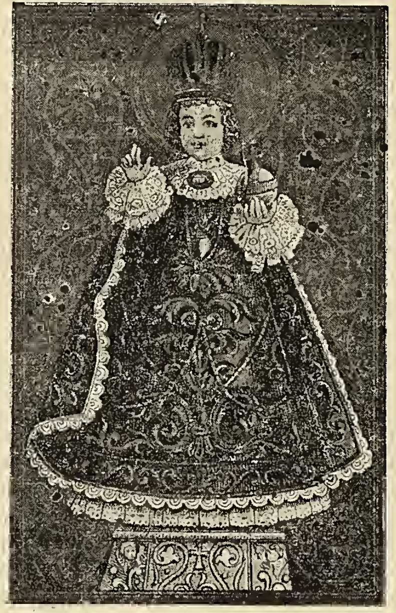
Dear reader, we are also on the way of development or evolution, to have our place in the universe according to our development. It the apostle says: "The figure of this world passeth away," Holy Writ says too, that "all the works of the Lord are eternal," hence only the *figure* shall pass and it shall transcend into a figure not passing. The heavenly Jerusalem, according to St. John, shall be descending down to this earth and most likely here we shall in a new and beautiful earth converse with God from face to face. But having a free will we may arrest our development in the spirit and become failures not obeying the laws God gave us, reasonable creatures. The universe and the brutes obey the laws, their creator established, of necessity, to you is given the freedom of choice, to become good or bad, to belong to the God-loving and blessed spirits or to the restless spirits forced at last by pains not to disturb the established order, being separated from the rest.

Origin of the Solar System. As a rule astronomers believe, that the German philosopher Kant is the father of what is called the "nebulae hypothesis," i. e. the supposition, that our solar system gradually developed from a "nebulae." This is an error. The great doctor of the church, St. Gregory of Nyssa, of the fourth christian century, deserves the credit to have conceived this theory. In his strife against the sneerers at Holy Writ and especially in defending the I. Chapter of Moses (Genesis), treating on the creation of the world, he thought that the "chaos" referred to by Moses, was a shapeless mass of gaseous matter, within which, and at places, by natural causes and laws rotary motions sprung up, out of which by successive development the present world emanated. But let us proceed to give the principal ideas now in vogue about the origin of our solar system.

Kant's Hypothesis: Sun and planets have the same rotary motion from west to east, which seems to suppose a common cause. Kant thought to explain this common motion by the assumption, that all the planets and the moon had first formed with the sun one and the same mass, a "nebulae" or "chaos." Common attraction would form bodies in this chaos, matter of lesser density would gather around denser centers until the spaces between such centers were empty.

Herschel's Hypothesis: If we observe the nebulae at present, it seems, that in their first stage of existence they are immense masses of phosphorescent vapor. By and by they begin to condense around one or more centers, where casually such nebulae might be densest. Thus they form gradually into stars or clusters of stars. This seems to have been the case also with our solar system. This theory is essentially the same with the foregoing, it starts only from another point of view. It neither explains the cause of rotation nor of the various densification formed independently from each other.

(To be Continued.)



The Miraculous Infant of Prague.

A story you ask my dear children,
Gather around then and I will tell
Of the dear little Christ Child, the Infant of Prague,
Whose image you all know so well.

Long years ago, runs the legend,
In the Austrian city just named;
Dwelt a pious and beautiful princess,
For her charity to God's poor ones famed.

On the walls of her castle hung paintings,
Works of the old masters' hands;
In her garden near, were beautiful statues,
Treasures from far distant lands.

These possessions, though priceless in value,
She prized only as grand works of art;
A small waxen image of Jesus,
Was the pride and the joy of her heart.

Within the walls of the same quaint old city
The Carmelite Friars had raised
A church, convent and cloisters,
Where they preached, labored, fasted and prayed.

When dying, to those Fathers her treasure
She bequeathed, and promised that they
Would never know want if before it
They would often kneel humbly and pray.

To the novices' care it was given,
And oft they were heard to proclaim,
How in trouble they sought the sweet Christ Child
And ne'er asked assistance in vain.

Years passed,—the last vows were spoken,
And all of that noviceship band,
Now Christ's annointed, were sent off on missions
Of love and salvation to far pagan lands.

And while they 'mong the heathen daily were reaping
A harvest of souls for their crucified God,
The demon of heresy, stealthily creeping,
Was sowing its seeds on their own native sod.

No crime was beneath these pretended reformers.
Vengeance fell swift when their teachings were spurned,
And the Fathers of Carmel were forced into exile,
Their monastery ransacked, pillaged and burned.

In their work of destruction the despoilers cast from them
In derision our image, and for long years it lay,
Unnoticed, undiscovered, 'till Father Cyrillus
Found it while searching the ruins one day.

O'ercome with emotion he fondly carressed it,
Recounting the wonderful favors obtained
In the years that were passed, by all who addressed it,
But in his joy noticed not the little hands maimed.

'Till one day at prayer alone in the chapel,
From the lips of the statue the good Father heard
The following, which I repeat as it was told me,
Changed not, nor altered, but word for word:

"Have pity on me, and I will pity thee,
Restore my hands and I will give thee peace,
As you honor me, I will recompense thee."

In wondering awe, the holy priest listened,
Love and devotion o'erflooding his heart.
"Thy hands, dearest Jesus, I vow to replace them,"
He tearfully murmured, then rose to depart.

And in haste sought the Prior, of whom he requested
Leave to have the miraculous image repaired.
The good Father listened, but for various reasons
Thought best, permission for this be deferred.

Humbly withdrawing, then, Father Cyrillus
Again sought the chapel, and before Jesus laid
His helplessness, when a voice seemed to tell him:
"Go to the sacristy, thou shalt find aid."

He found there a stranger awaiting his coming,
Who of himself offered the hands to repair;
And thus, my dear children, our Heavenly Father
Oft sends a miraculous answer to prayer.

More numerous, than ever, the wonderful favors
The dear Infant Christ deigned now to bestow
On the Carmelite Friars, who in gratitude bore it
To the church where the faithful their homage might show.

Ere long the shrine of the miraculous image
Thronged was with those who from far and near came;
Childhood and youth, manhood and old age,
The sick and afflicted, the poor, blind and lame.

None asked in vain, for the old writers tell us:
The sweet Infant Jesus was all things to all:
And whatever they prayed it always was answered,
If with faith and submission they on it would call.

We read too that when the famine was raging,
And thousands were meeting death from the plague,
How God deigned to spare, provide for and comfort
All who sought help from the Infant of Prague.

At all times, dear little ones, our Infant Saviour
Is willing, yea anxious, His grace to impart:
And, if for our souls' good, each He will answer,
If only we ask with a pure, humble heart.

Feast of the Sacred Heart. S. M. M.

Words cut deeper than a sharp weapon, and the wounds they make are long to heal.

Sin needs only to be known in its *true* form, and it will be hated and feared.

Admiral George Dewey.

The latest pun on the name of our Manila hero is said to come from a Chinaman, who said: "The Spanish man he all samee talkee, talkee; but the Melican man he just do-ee, do-ee."

SAN LUIS REY
P Trost del.

The Mission Indian

VOL. III. BANNING, CAL., OCTOBER 15, 1897. NO. 1.

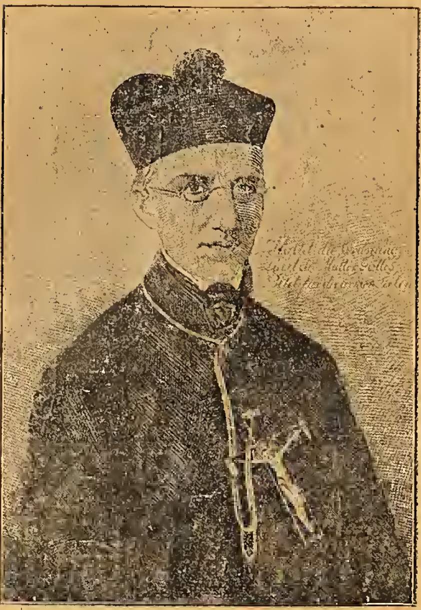
MISSION SAN BUENAVENTURA, CAL.

☞ **Subscribe for the MISSION INDIAN,** 50 cts. a year.

In consequence of a declaration of Congress, that all appropriations for sectarian schools shall cease, this is the last year we will receive any aid from the government: and this, our last year we will get but about half the amount, which we have received heretofore. The work in which we are engaged is the work of humanity, the work of charity, a work that appeals to the noblest sentiments of man. The poor Catholic Indians will not be abandoned. We are satisfied that our Catholic and non-Catholic friends who have aided us so generously in the past, will not desert us. We are sure that they will second our efforts in this matter.

Allow us to suggest: On the 15th of this month, "The Mission Indian" begins its third year. Let every subscriber pay up in advance, and, at the same time, let every one send us in three or four new subscribers. God, we are sure, will bless your efforts; and the little Indian children, and the little boys, in particular, who do all the work on this journal, will pray for you.

Money for subscriptions for "The Mission Indian" may be sent in postage stamps, or by Postal Money Order.



Very Rev. Francis de Sales Brunner.
C. P. P. S.

The venerable priest, whose picture we give in this issue of the Mission Indian, is the founder of the American province of the Congregation of the Most Precious Blood [C. P. P. S.], whose Alma Mater or mother house is at Carthagena, Ohio.

Father Salesius Brunner was born 1795 in Switzerland. He received Holy Orders in the year 1819. His great desire, to labor in the missions, made him enter the Congregation of the Most Precious Blood in the year 1838. Following an invitation of the late Archbishop Purcell of Cincinnati, he came with seven young priests, who were under his direction, to Ohio. Here and in other States he and his followers have been engaged in our Lord's vineyard since January 1844. He died Dec. 29, 1859. *R. I. P.*

Father Salesius Brunner was eminently qualified for missionary work. He was familiar with the sacred sciences; could speak a number of languages; he was a man of great virtue, mortification and zeal for God's honor and a powerful preacher. Whatsoever his talents and zeal could not attain, he gained by his prayers and humility. Would to God, that there were many Fathers Francis de Sales Brunner. There would be room and a field for them in our missions.

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Los Angeles, Cal., December 4, 1896.

MY DEAR FATHER HAHN:

I most cheerfully renew the approval of THE MISSION INDIAN given at the beginning of its publication, by my venerable predecessor, BISHOP MORA. I am sure that it has been a welcome visitor in every home into which it has gone. And as it is published in behalf of our Indian Schools, with a view of making the work of the Schools known, and calling attention to their needs I hope it will receive a generous patronage.

This is more necessary at the present time since the Government appropriations are to be withdrawn next June. These schools are deserving of special consideration and the "MISSION INDIAN" ought to have a wide circulation both for its own merits and for the cause it advocates. Truly yours

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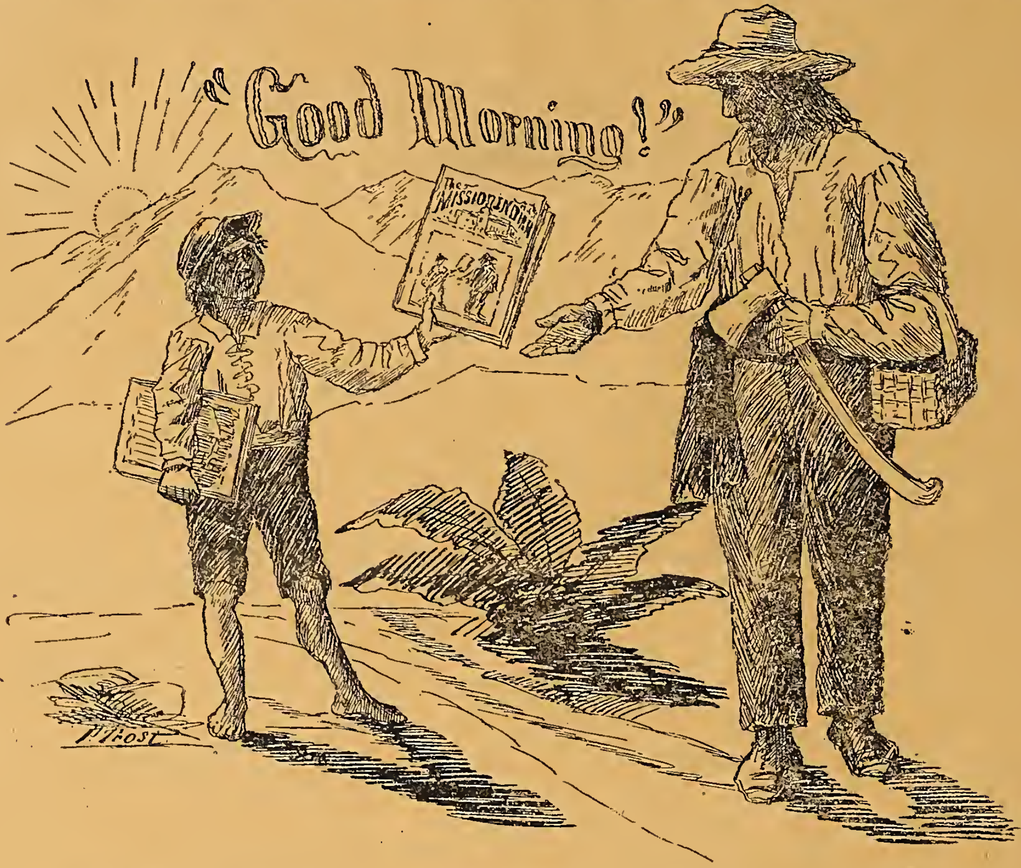

Pleasant it is to sit and watch
The growth of a beauteous tree,
Fashioning its leaves and branches all
To perfect symmetry.

Thus so we watched that sapling tree,
The MISSION INDIAN styled,
Spreading its branches, lined with truth,
From out the Banning wild.

And this is but thy third bright year!
Thrice welcome then to thee,
And may you spread and flourish fair,
As a centuried oak tree.

Spread forth, then, MISSION INDIAN spread,
Thy perfumed leaves of truth,
Thou, shelter of the brave red race,
Thou friend of Indian youth.

Rev. JOSEPH NUNAN.

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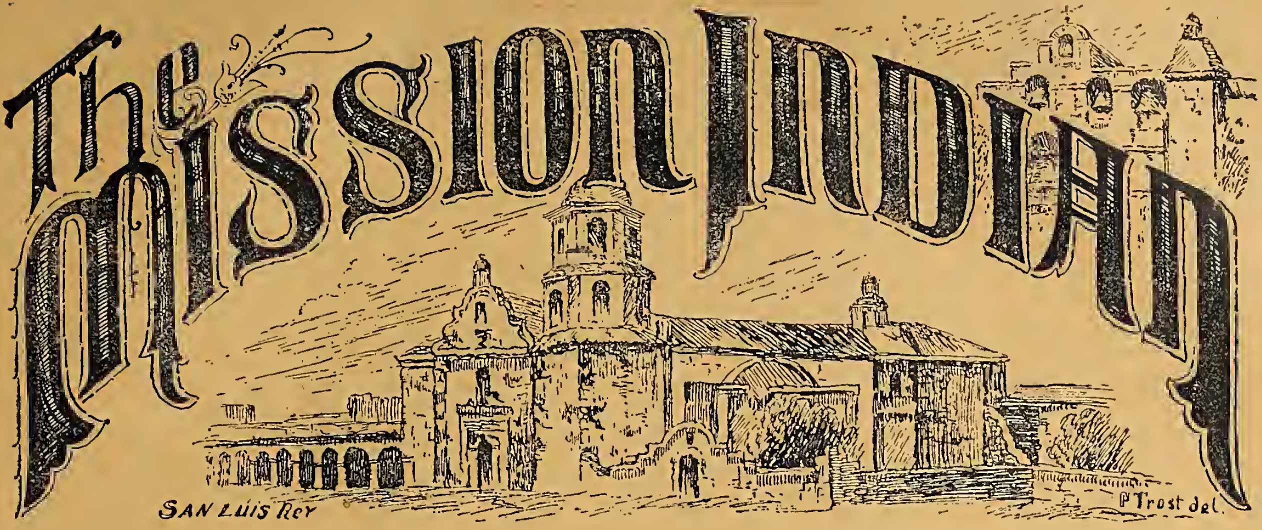

VOL. III. BANNING, CAL., NOVEMBER 15, 1897. NO. 2.

DIES IRAE

TRANSLATED BY T. B. MACAULAY.

On that great, that awful day,
This vain world shall pass away.
Thus the Sibyl sung of old,
Thus hath holy David told;
There shall be a deadly fear
When the Avenger doth appear,
And unveiled before his eye,
All the works of man shall lie.
Hark! to the great trumpet's tones
Pealing o'er the place of bones;
Hark! it waketh from their bed
All the nations of the dead,—
In a countless throng to meet
At the eternal judgment seat.
Nature sickens with dismay,
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand,
The great book shall be unfurled
Whereby God shall judge the world:
What was distant shall be near,
What was hidden shall be clear:
To what shelter shall I fly?
To what guardian shall I cry?
O, in that destroying hour.
Source of goodness, source of power,
Show thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne,
Aught that I for thee have done,
Do thou not unmindful be;
Of what thou hast borne for me;
Of the wandering, of the scorn,
Of the scourge and of the thorn.
JESUS, thou hast borne the pain,
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave;
Thou, who from the crew unclean
Didst release the Magdalene;
Shall not mercy, vast and free,
Evermore be found in thee?
Gather, turn on me thine eyes,
See my blushes, hear my cries,
Faint though be the cries I make,
Save me, for thy mercy's sake.
From the worm, and from the fire,
From the torments of thine ire.
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
O, the horrors of that day!
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face.
Hear and pity, hear and aid,
Spare the creature thou hast made.
Mercy, mercy, save, forgive: O, who shall look on thee and live?

THE THANKSGIVING TURKEY.

Air: "The Old Oaken Bucket."

How scarce, tough and dear is the Thanksgiving turkey,
On which we this puritan holiday fast,
The gravy about it though luscious and murky,
Sublimely reminds us of Thanksgiving past,
When in fullness of heart, we were wont to remember,
Our Thanksgiving anthems as some recompense,
For the year's grateful boons to the close of November,
Unlike the poor turkey that roosts on the fence,
The Thanksgiving turkey, the iron-clad turkey,
The tough-muscled turkey that sat on the fence.

We have much to be thankful for; all will admit it,
As of life's varied picture the bright side we view,
Though its dark shadows lingered, and sunshine had flitted,
Though our trials were many and blessings were few,
We still can give thanks, that Life is worth living,
That hope's pointed rays pierce the clouds that look dense,
Our conditions we master, content and forgiving—
Unlike the lean turkey that roosts on the fence,
The Thanksgiving turkey, the sharp-breasted turkey,
The tendon-thew'd turkey that roosts on the fence.

That proud ancient turkey that strutted for seasons,
The lord of the barnyard, orchard and lawn,
Like an ill-fated felon convicted to Treason's
Guillotined, scalded, dissected and drawn,
The pride that upheld him until he grew hoary,
Is humbled to sate prouder man's abstinence,
He died like a martyr of Thanksgiving glory,
The colonial gobbler that sat on the fence—
The Thanksgiving turkey, that toothless old turkey,
That ancient brained turkey that sat on the fence.

When far gathered friends surround the home ta
And thanks render up for reunion and peace,
They seem to forget, like the fox in the fable,
The warfare they're making on Turkey and Grease,
On the red-gilled old gobbler the pride of the farm,
With sharp-whetted knives and stout forks they commence,
To hold a post-mortem on a being void of harm
The scraping-winged turkey that sat on the fence,
The tough-fleshed old turkey, the onion stuffed turkey,
The flower-decked turkey that sat on the fence.

Dame Nature would seem to maliciously cozen,
The Thanksgiving mortals all over the land
For the turkey, to-day, should of legs have a dozen,
Or two, to half, meet the fair household demand,
Pope's noses and wish-bones and light-colored pinions,
And bosom-cuts few betray much negligence
In Nature to satisfy Thanksgiving minions,
With a centiped turkey to sit on each fence,
The tough hided turkey, the whalebone winged turkey,
The jaw-breaking turkey that sat on the fence.

No more, hoary gobbler, in lanes that are shady,
Thou'lt strut in thy pride where antique brambles crack,
Like a gent in store clothes or a stylish young lady,
In feathers and flowers or new seal-skin sacque;
The tuft on thy bosom lies dormant of feeling,
Thy proud crested head has of anguish no sense,
In parsley and lettuce thy corpse is revealing
The death-stricken turkey that sat on fence—
The zinc-plated turkey, the cottonwood turkey,
The tooth-tugging turkey that sat on the fence.

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The Mission Indian

SAN LUIS REY
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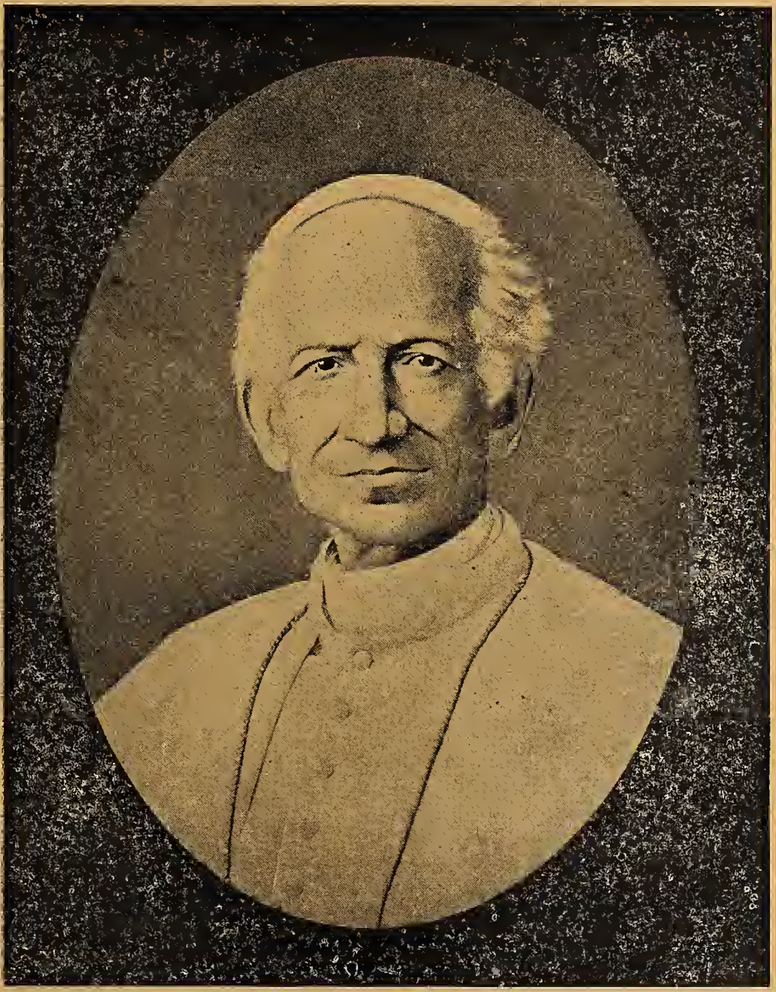
VOL. III. BANNING, CAL., DECEMBER 15, 1897. NO. 3.



His Holiness POPE LEO XIII.

Our illustrious Pope LEO XIII, was born March 2nd 1810, of the noble family of Pecci, residing at Carpineto for the space of three centuries. When about eight years of age, he was sent to the College of Viterbo, where, until the year 1824 he devoted himself to the study of classic literature, with the greatest success. He then studied philosophy and theology in the Roman College or Gregorian University in Rome, and after five years spent in this efficient establishment he received his degree as Doctor in Theology, and in Civil and Canon law. Though not yet a priest, he was nevertheless honored with the confidence of the reigning Pope Gregory XVI., who sent him to the Sapienza, one of the celebrated Schools in Rome, where he taught Roman and Ecclesiastical Jurisprudence until the year 1837. On December 31st of the same year, the order of priesthood was conferred upon him by His Eminence Cardinal Odescalchi, and two months later, Gregory XVI. appointed him Delegate or Governor of the Province of Benevento. He was then sent in 1841 as Delegate to Perugia. January 27th 1843, Pecci was nominated to the dignity of titular Archbishop of Damietta and his episcopal consecration took place on the 19th of February in the Church of San Lorenzo, the officiating prelate being Cardinal Lambruschini. On April the 11th, he arrived in Brussels as Apostolic Nuncio. Weak health rendering a long sojourn in the North impossible for Mgr. Pecci, he was recalled and nominated Bishop of Perugia on the 19th of January 1846. Before returning to Italy however, he visited England, France, and Germany and finally arrived at Rome on the 22d of May.

After a pilgrimage to the church of the Portiuncula, he entered on the Government of his diocese, which 32 years later, he was to exchange for that of the Universal Church.

Pius IX., whom the love of his children would have made immortal, had it been possible, died on the 7th of February 1878, and the Church was left a widow. On the 10th of February Cardinal Pecci wrote a pastoral letter to the faithful of his diocese to console them, and ten days later, on the 20th of February, he was at the third election, himself elected Successor of great Pius IX. by a majority of 44 votes out of 61, and crowned on March 3rd as Pope Leo XIII.

Pope Leo, embracing all nations with equal affection, has with prudence and energy availed himself of every opportunity to propagate and strengthen the faith, and by personal negotiation has at last paved the way to the long wished for peace. Hated, but esteemed by the enemies of God, loved and admired by his children all over the world, he stands as High-Priest on the holy mountain, a living holocaust for the freedom of the Church and the victory of truth. Although in his 88th year, Pope Leo is still in pretty good health and it is said, that his intellectual power seems rather to increase with his years—trully a light from heaven, an advocate of peace, a model of gentleness and prudence, a representative of God in this gloomy world of ours!

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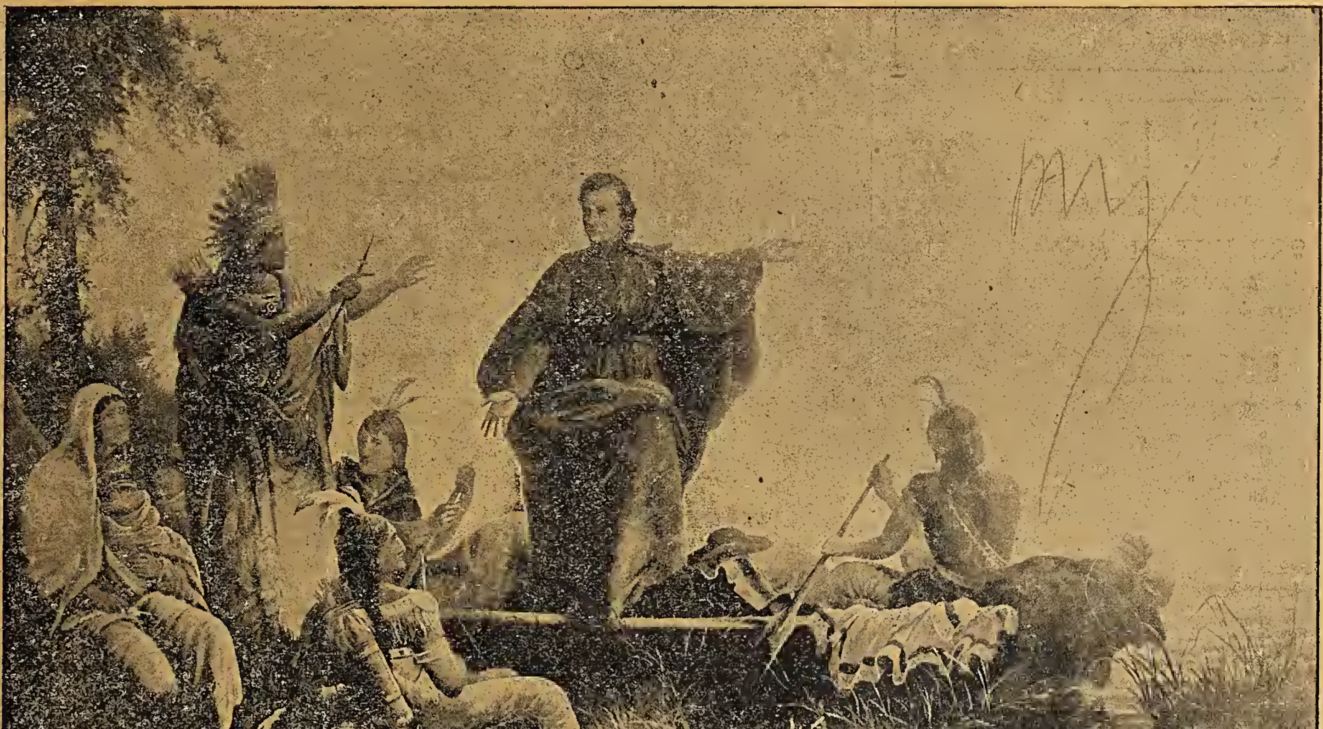
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DANIEL O'CONNELL AND BIDDY MORIARTY.

[Published by Request.]

One of the drollest scenes of vituperation that O'Connell ever figured in, took place in the early part of his life. Not long after he was called to the bar, his character and peculiar talents received rapid recognition from all who were even casually acquainted wieh him.

There was, however, at that time in Dublin a certain woman, Biddy Moriarty, who had a huckster's stall on one of the quays nearly opposite the Four Courts. She was a virago of the first order, very able with her fist, and still more formidable with her tongue. From one end of Dublin to the other she was notorious for her powers of abuse, and even in the provinces Mrs. Moriarty's language had passed into currency. Some of O'Connell's friends, however, thought that he could beat her at the use of her own weapons. O'Connell never liked the idea of being put down, and he professed his readiness to encounter her, and even backed himself for the match. Bets were offered and taken—it was decided that the match should come off at once.

The party adjourned to the huckster's stall, and there was the owner herself, superintending the sale of her small wares; a few loungers and ragged idlers were hanging round her stall—for Biddy was "a character", and, in her way, was one of the sights of Dublin. O'Connell commenced the attack:

"What's the price of this walking-stick, Mrs. What's-your-Name?"

"Moriarty, sir, is my name, and a good one it is; and what have you to say agen it? and one-and-sixpence's the price of the stick. Troth, its chape as dirt—so it is."

"One-and-sixpence for a walking-stick? whew! why, you are no better than an impostor, to ask eighteen pence for what cost you twopenee."

"Twopence your grandmother!" replied Mrs. Biddy: "do you mane to say that it's chating the people I am?—impostor, indeed!"

"Aye, imposter; and it's that I call you to teeth," rejoined O'Connell.

"Come, cut your stick, you cantankerous jeckanapes."

"Keep a civil tongue in your head, you old **diagonal,"** *cried O'Connell calmly.*

"Stop your jaw, you pug-nosed badger, or by this and that," cried Mrs. Moriarty, "I'll make you go quicker **than** *you came."*

"Don't be in a passion, my old **radius** *— anger will only wrinkle your beauty."*

"By the hokey, if you say another word of impudence, I'll tan your dirty hide, you bastely common scrub; and sorry I'd be to soil my fists upon your carcass."

"Whew! boys, what a passion old Biddy is in; I protest as I'm a gentleman—"

"Jintleman! jintleman! the likes of you a jintleman! Wisha, by gor, that bangs Banagher. Why, you potatofaced pippinsneezer, when did a Madagascar monkey like you pick enough of common Christian dacency to hide your Kerry brogue?"

"Easy, now—easy now," cried O'Connell, with imperturbable good humor; "don't choke yourself with fine language, you old whiskey-drinking **parallelogram."**

"What's that you call me, you murderin' villian?" roared Mrs. Moriarty, stung to fury.

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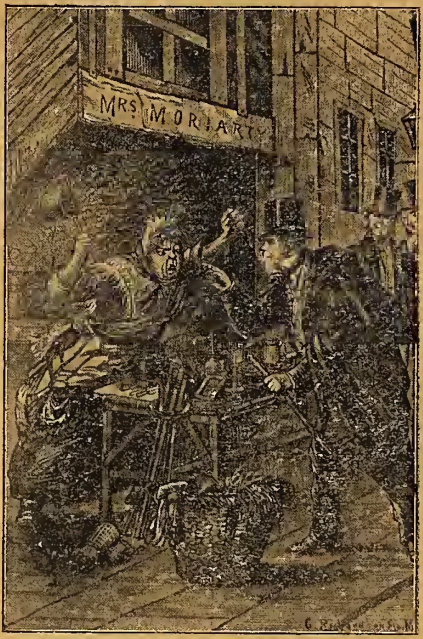

"I call you," answered O'Connell, "a parallelogram; and a Dublin judge and jury will say that it's no libel to call yo so!"

"Oh, tare-an-ouns! oh, holy Biddy! that an honest woman like me should be called a parrybellygrum to her face. I'm none of your parrybellygrums, you rascally gallowsbird; you cowardly, sneaking, plate-lickin' bliggard!"

"Oh, not you, indeed!" retorted O'Connell; "why. I suppose you'll deny that you keep a **hypothenuse** *in your house."*

"It's a lie for you, dirty robber; I never had such a thing in my house, you swinding thief."

"Why. sure your neighbors all know very well that you keep not only a hypothenuse, but that you have two **diameters** *locked up in your garret, and that you go out to walk with them every Sunday, you heartless old* **heptagon."**

"Oh, hear that, ye saints in glory! Oh, there's bad language from a fellow that wants to pass for a jintleman. May the divil fly away with you, you micher from Munster, and make celerysauce of your rotten limbs, you mealy-mouthed tub of guts."

"Ah, you can't deny the charge, you miserable **submultiple** *of a* **duplicate ratio."**

"Go, rinse your mouth in the Liffey, you nasty tickle pitcher; after all the bad words you speak, it ought to be filthier than your face, you dirty chicken of Beelzehub."

"Rinse your own mouth, you wicked-minded old **polygon**—*to the deuce I pitch you, you blustering intersection of a stinking* **superfices!"**

"You saucy tinker's apprentice, if you don't cease your jaw, I'll—" But here she gasped for breath. unable to hawk up any more words, for the last volley of O'Connell had nearly knocked the wind out of her.

"While I have a tongne I'll abuse you, most inimitable **periphery.** *Look at her, boys! there she stands—a convincted* **perpendicular** *in petticoats. There's contamination in her* **circumference,** *and she trembles with guilt down to the extremities of her* **corollaries.** *Ah! you're found out, you* **rectilineal antecedent** *and* **equiangular** *old hag! 'Tis with you the devil will fly away, you porter-swiping* **similitude** *of the* **bisection of a vortex!"**

Overwhelmed with this torrent of language, Mrs. Moriarty was silenced. Catching up a saucepan she was aiming at O'Connell's head, when he very prudently made a timely retreat.

"You have won the wager, O'Connell—here's your bet," cried the gentleman who proposed the contest.

O'Connell knew well the use of sound in the vituperation, and having to deal with an ignorant scold, determined to overcome her in volubility by using all the **sesquipedalia verba** *which occur in Euclid. With these, and a few significant epithets, and a scoffing, impudent demeanor, he had for once imposed silence on Biddy Moriarty.*

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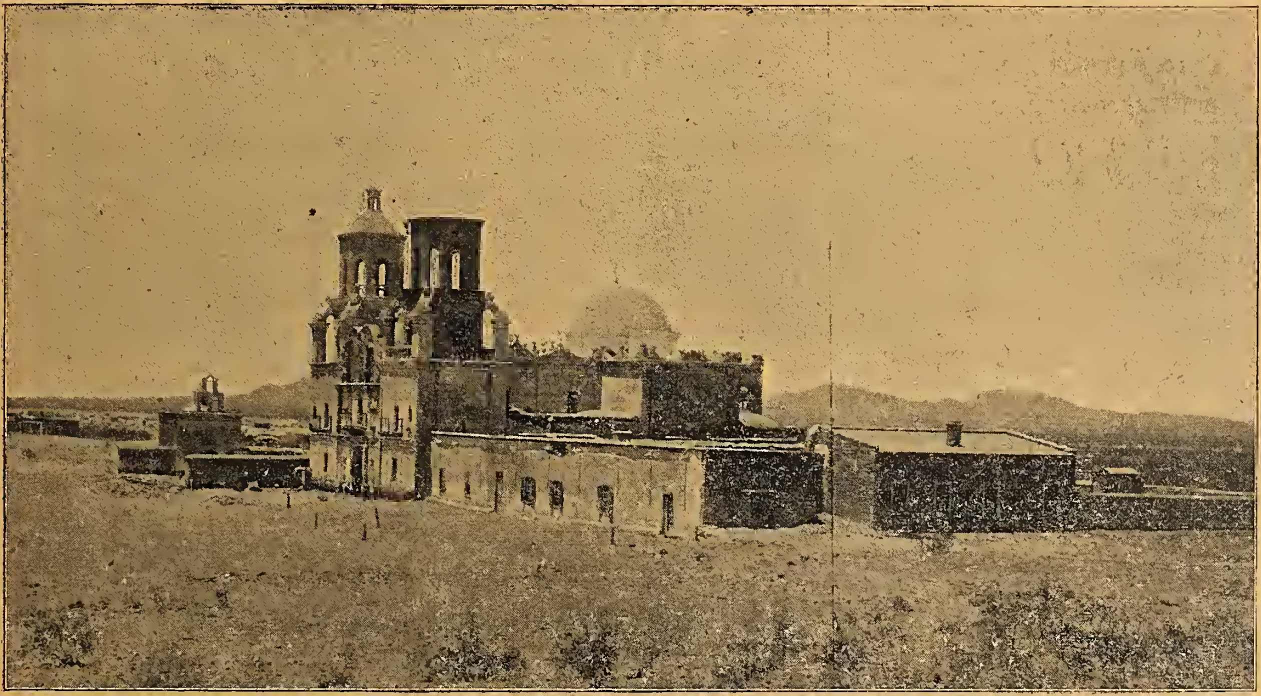

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Young Catholic Messenger is a most welcome visitor to our sanctum. Whilst intended for the young, it is interesting also for the old.

St. Joseph's Collegian truly says: "It certainly bears of malice for, if, on account of expression, not at all wrong or false in itself, but inaptly used by a student in an article, one belittles the work of the Faculty by insinuations to that effect." Well the Faculty have nothing to fear from the Collegian: on the contrary, it has much of which it may well be proud.

The School Echoe, in its tout ensemble, is decidedly creditable to the Academy of the Immaculate Conception.

The poor souls in Purgatory owe much to *The Messenger*. May God prosper its holy efforts.

The Little Crusader must certainly charm its young readers: in fact it contains much that delights older readers.

The Mission Indian

SAN LUIS REY
P Trost del.

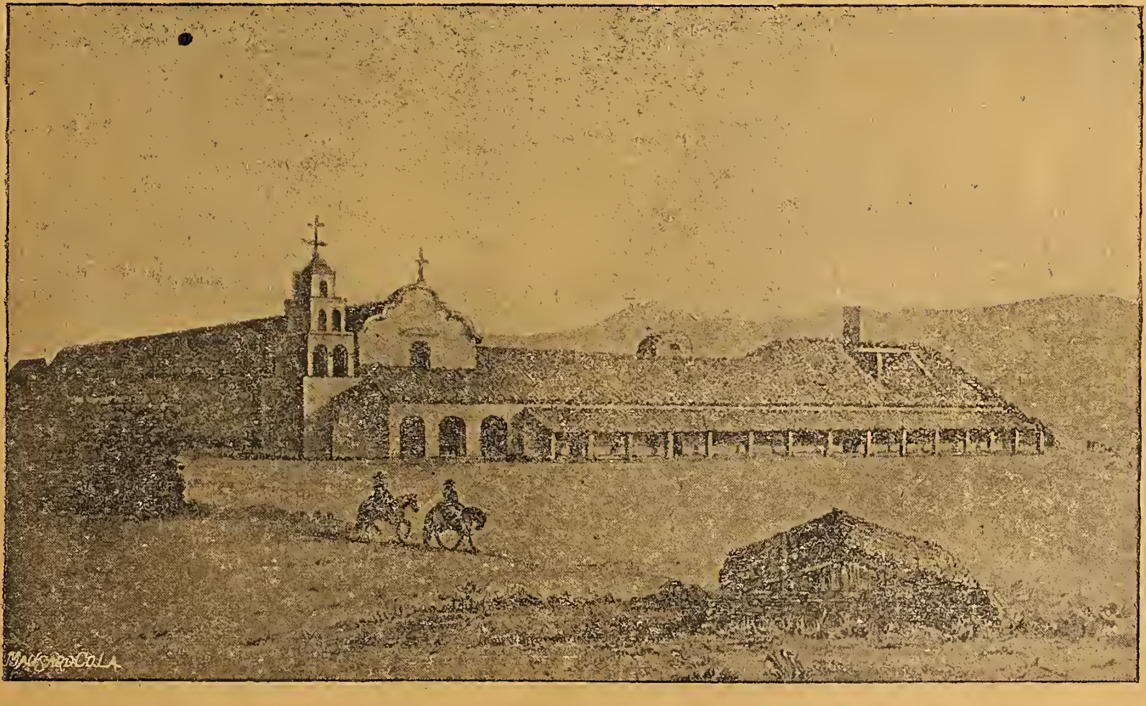
VOL. III. BANNING, CAL., MARCH 15, 1898. NO. 6.

HAIL, HOLY JOSEPH, HAIL!

Hail, holy Joseph, hail!
  Husband of Mary, hail!
Chaste as the lily flower
  In Eden's peaceful vale!

Hail, holy Joseph, hail!
  Father of Christ esteem'd
Father be thou to those
  Thy foster son redeem'd.

Hail, holy Joseph, hail!
  Prince of the house of God!
May his best graces be
  By thy sweet hands bestowed.



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"VOCATIONS EXPLAINED."

An Admirable Little Book on the Four Principal States of Life.

We have received a copy of an admirable little book entitled "Vocations Explained: Matrimony, Virginity, the Religious State and the Priesthood," by a Vincentian Father. The reverend author has evidently grasped the mind of the Church and the teaching of the Fathers on the important subject of vocations. He briefly explains the four principal states of life—matrimony, virginity, the religious state and the priesthood. He then proves that a special call from God is required in order to secure salvation in any state of life, even the married state. In a brief but excellent chapter he shows that mixed marriages are not vocations, The children in the higher grades of the school should be taught the mind of the Church on this matter."

The chapter explaining the evangelical counsels is excellent.

The explanation of vocations to the religious state and to the priesthood is the clearest and the most satisfactory we have seen; it makes the matter quite simple. Page 42 explains the obligation of some persons to enter the religious state; page 42 explains the privilege of others to embrace this state.

The chapter on the duty of parents regarding the religious vocation of their children should be read by every one who has charge of a family. The author proves that parents who prevent the higher vocations of their children are guilty of mortal sin, because they overturn the designs of God; they endanger the salvation of their children and they will be responsible for the damnation of the numerous souls that their children would save if they had been allowed to embrace the state of life to which God called them.

The reverend Father proves that God has marked out some special state of life for each one of His children, and therefore, that it is an obligation for each one to find out and to follow the vocation to which God calls him. He proves from the teachings of the fathers that to neglect one's vocation willfully is to run imminent risk of losing one's soul.

This little book is highly recommended by nearly all the bishops of the country and also by Cardinal Gibbons and Cardinal Satolli.

Many bishops, priests and religious teachers intend to introduce it into the schools. Is is in catechism form, and hence the more simple and interesting.

We would like to see a copy of this excellent little book in the hands of every parent and child in the land. It is published by Benziger Brothers, 36 Barclay street, New York. It is sold at 20 cents a copy retail, and $5 per hundred.—

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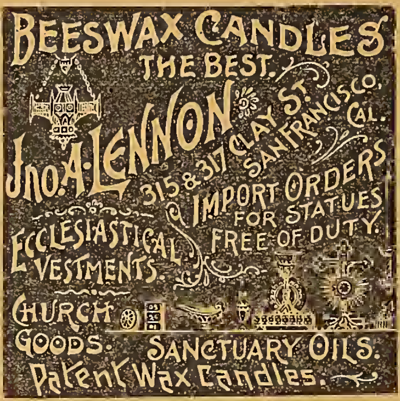

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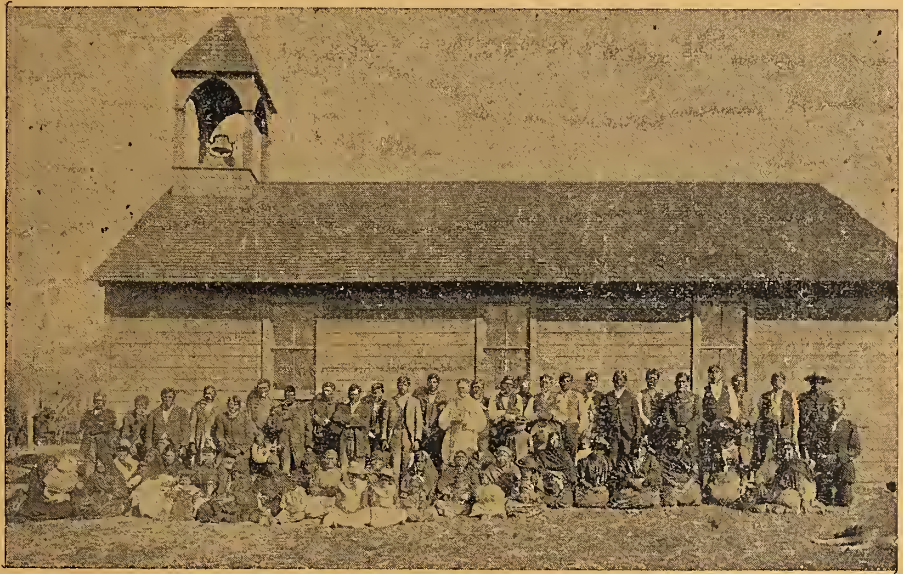

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The war of the rebellion cost the United States $6,130,929,900. The number of federal troops was 2,859,132.

The Falls of Niagara carry down 10,000,000 cubic feet of water per minute, equal to about 3,000,009 horse power.

Electricity moves 228,000 miles per second; light moves 192,000 miles per second; a rifle ball moves 1,460 feet per second.

The steamship Oregon upon one of its quick passages across the Atlantic used 33 tons of coal per hour, or a trifle more than two tons per mile, and 5,444 tons for the passage. Welsh coal costs $2 to $3 per ton, making the cost for the trip about $18,000.

The parks in Paris cover 172,000 acres; in London, 22,000 acres; Vienna 8,000 acres; Berlin, 5,000 acres; Dublin, 1,900 acres; Chicago, 3,000 acres; Philadelphia 3,000 acres; Boston, 2,289½ acres; St. Louis, 2,232 acres; San Francisco, 1,181 acres; New York City, 1,094 acres. The Yellowstone National park, in the Territory of Wyoming, has about 3,000 square miles.

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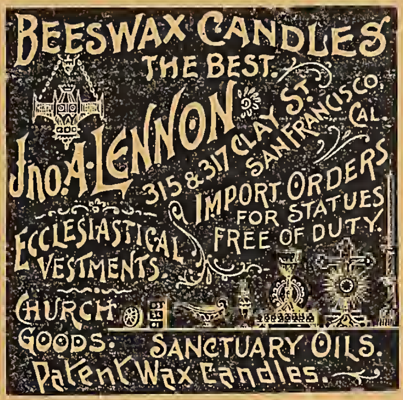

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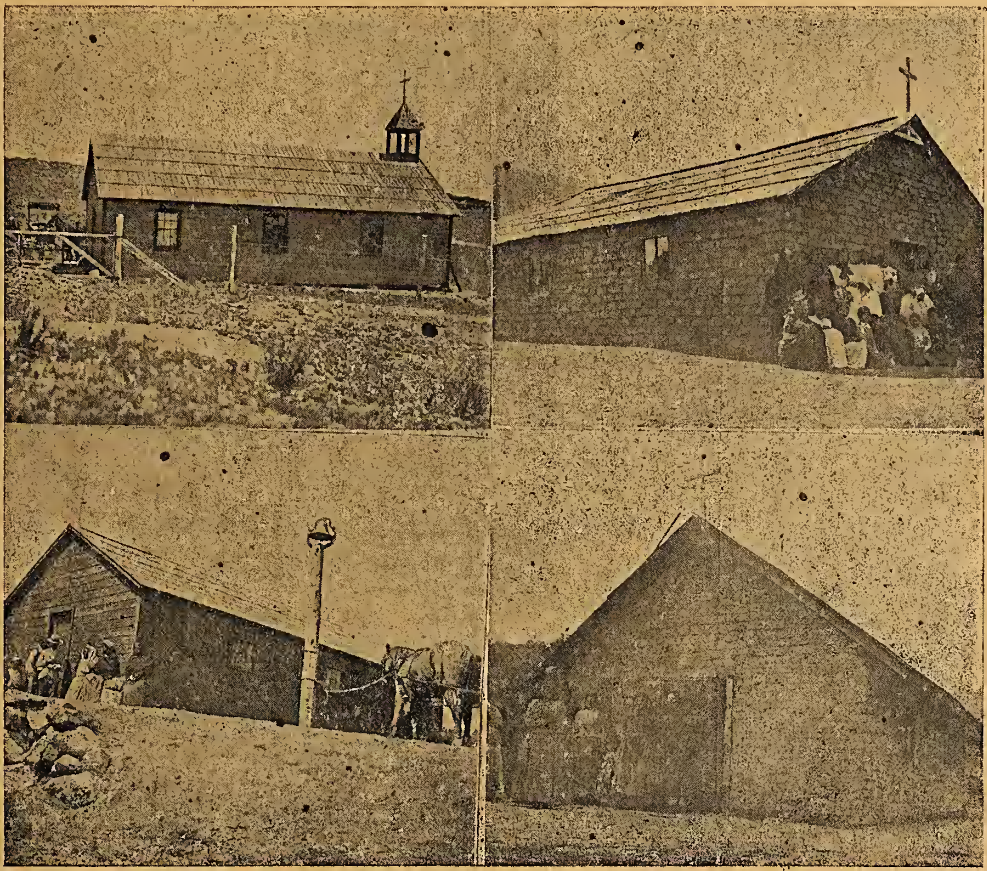
VOL. III. BANNING, CAL., MAY 15, 1898. NO. 8.



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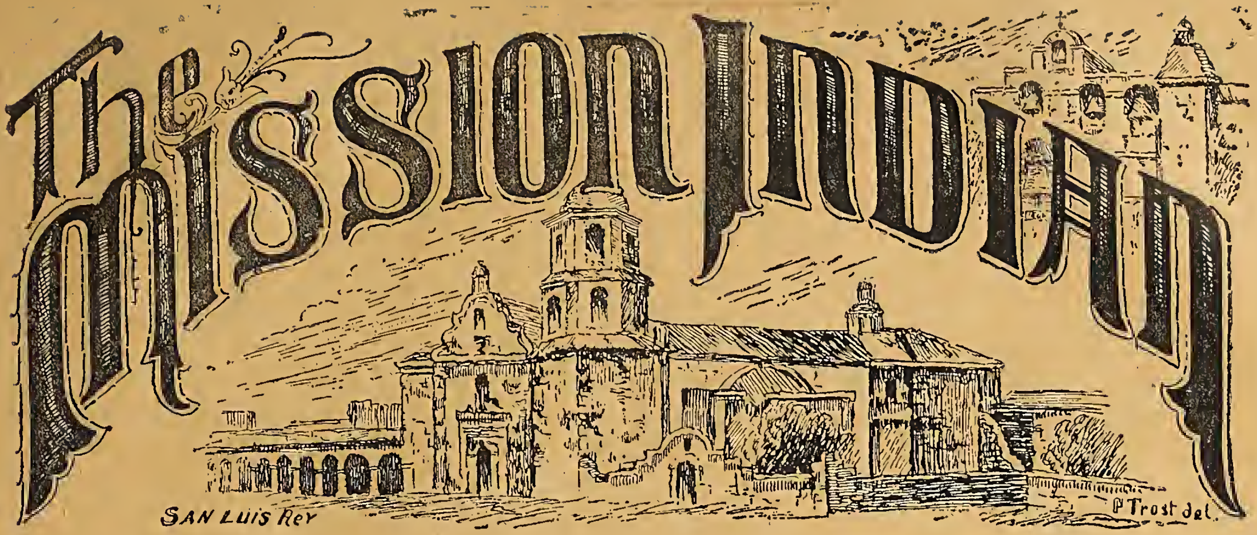


VOL. III. BANNING, CAL., JUNE 15, 1898. NO. 9.

The First Synod of Monterey & Los Angeles.

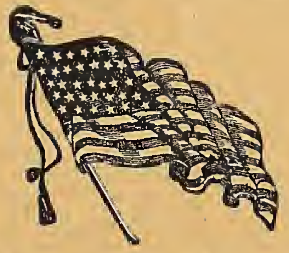
About the War.

The first glorious action brought about by the U. S. forces, was achieved by Admiral *Dewey* in the harbor of Manila, Philippine Islands, on May the 1st. Since then only minor engagements are to be recorded.

The U. S. gunboat Winslow tried to effect a landing in the harbor of Cardenas, but failed in doing so, with the loss of nearly all its men, including one officer. The boat was disabled.

Admiral Sampson bombarded the fortifications at San Juan on the Island of Porto Rico, a Spanish colony in the West Indies. No decisive result was in view. Towards the end of May, Commodore Schley with his powerful warships, called the "Flying Squadron," was sent and arrived on the scene of war near the Island of Cuba. Both he and Sampson undertook a search for the Spanish fleet, which had left Cape Verde at a date not exactly known. The Spaniards succeeded in dodging the two fleets. Finally the Spanish Admiral Cervera entered the harbor of Santiago de Cuba with all the ships of his fleet, where he was finally discovered by the U. S. naval commanders. Now everybody says, that Cervera and his ships are "bottled up," that means they are in a harbor from which they cannot get out any more without being captured or destroyed. The number of Spanish warships in the harbor of Santiago de Cuba is not exactly known. The harbor is very long and has a narrow and well protected entrance. So dangerous is the entering of the harbor, that in one place the ships have to come to a standstill in order to make the necessary turn.

Sampson wanted to put a cork into the bottle. He sent the boat *Merrimac* to be sunk in the narrow channel, and thus to obstruct navigation and to make any exit of the Spanish fleet impossible. Lieutenant Hobson and seven men went and in spite of the murderous fire succeeded in sinking the Merrimac. None were killed, but all became prisoners. Cervera at once informed Sampson that the brave men from the Merrimac would be kindly treated. Whether Cervera's entering the harbor of Santiago de Cuba was a wise move or not, cannot be decided. One thing, however, is sure. Cervera and his men will find the United States a pleasant abode, as an acknowledgement of the kindness shown to the bold sailors of the Merrimac.



The next move on the part of the United States will be the conveying of the regular and volunteer army from Tampa to the Island of Cuba. Santiago de Cuba appears to be the place, where the first engagement will take place.

Admiral Dewey with his fleet in the harbor of Manila is still controlling the affairs there. Troops are being sent to him. General Merritt is appointed Governor General of the Philippines, and he will command the land forces. Dewey shows, what a man with strong hand and head can accomplish.

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Some tell the Indians: "You are at liberty to embrace any religion." When you have been baptized and when you have solemnly promised to God, to keep His religion, and when you then give up the faith of your fathers, you prove faithless, you fall away, you break your vows, you are a renegade; to call this liberty, is blasphemy. "Liberty, oh liberty, what crimes are committed in thy name?!"

◆

Here is an illustration to the Anglo-Saxon alliance for humanity's sake:

To establish the sacrilegious doctrine of his primacy over the English Church, Henry VIII. had put to death two cardinals, three archbishops, eighteen bishops and archdeacons, five hundred priests, sixty superiors of religious houses, fifty canons, twenty-nine peers, three hundred and sixty knights, and an immense number both of the gentry and people. He confiscated to the crown, and distributed among his favorites, the property of six hundred and forty-five monasteries and ninety colleges, one hundred and ten hospitals, and two thousand three hundred and seventy-four free chapels and chantries.

For over three hundred years the Irish people have suffered, struggled, and died for the faith. They suffered poverty with all its bitterness, they endured exile with all its sorrows, they suffered outrage and even death itself, rather than lose their God. The minions of hell enacted the fiendish penal laws, and soon that country, so rich and fruitful in colleges and schools, became one vast, dreary wilderness. In tracts of country, thirty, forty, fifty miles in extent, the smoke from an inhabited house, as English chroniclers themselves declare, was nowhere to be seen. The people had disappeared and left only skeletons in the land. The living were to be met only in the glens and dark caves of the mountains. There they dragged out a wretched existence, feeding on the weeds and garbage of the earth. Like shadows they moved about, haggard and wan, starving and wounded. and they endured the cruel pangs of hunger, till God, in his mercy, took them to a better world. Again and again were these harrowing scenes repeated. Ireland became prosperous again in spite of the most galling oppression; and the people of Ireland were again starved and massacred for their faith, and those that survived were shipped off to the British West Indies, and sold there as slaves. The British fleet was ordered around the cost. Over eighty thousand of the most influential and most distinguished of the Irish Catholics were packed on board, and their bones have long since rotted in the soil of the English sugar-plantations of Jamaica.

To enumerate such crimes of a people against a people is not edifying. No doubt, the English nation at the present time has mitigated the tyranical policy of old. But let no sane man talk of an alliance between this land of freedom and England *for humanity's sake!*

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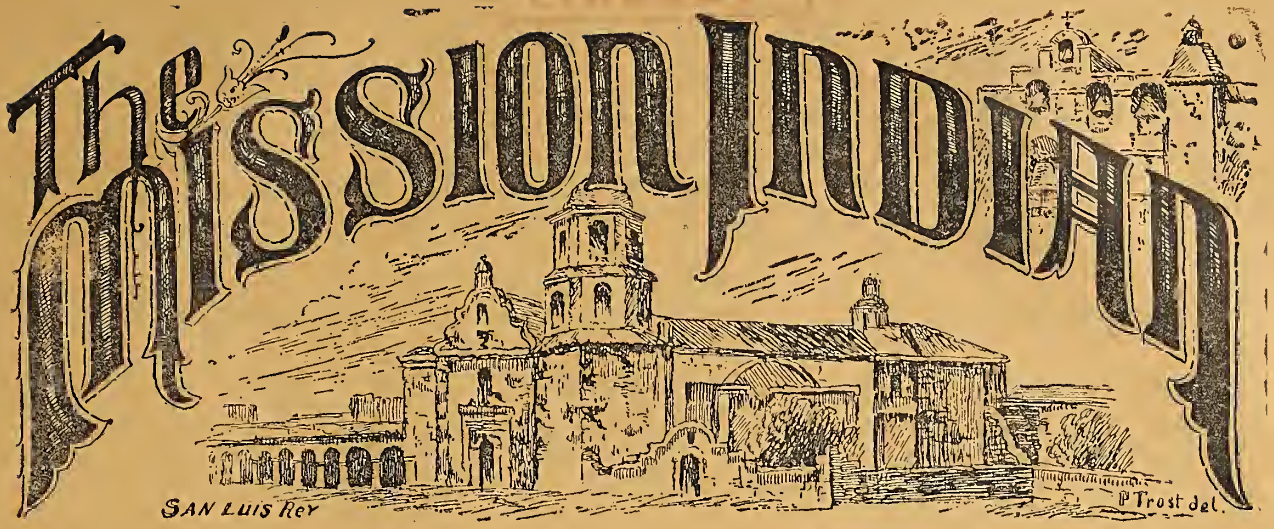
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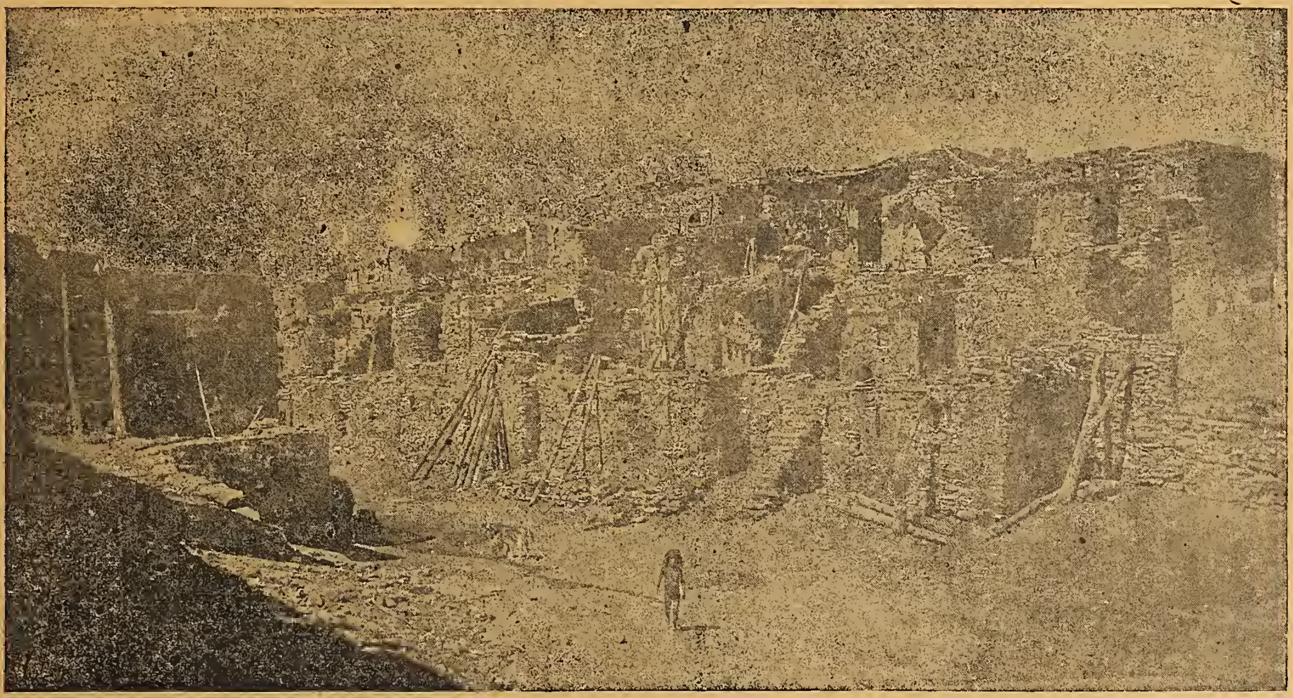

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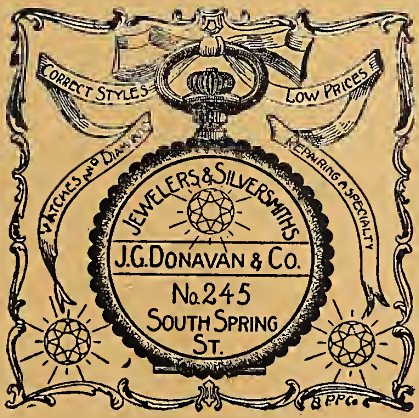

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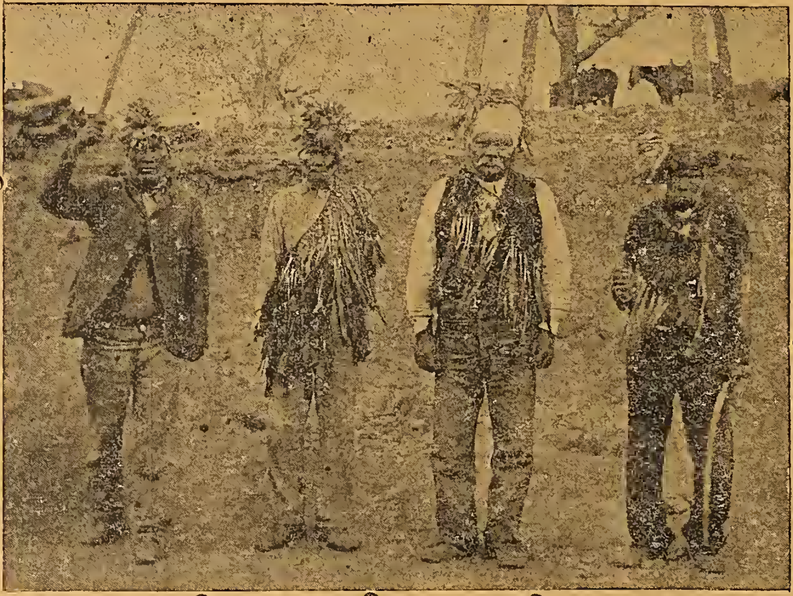

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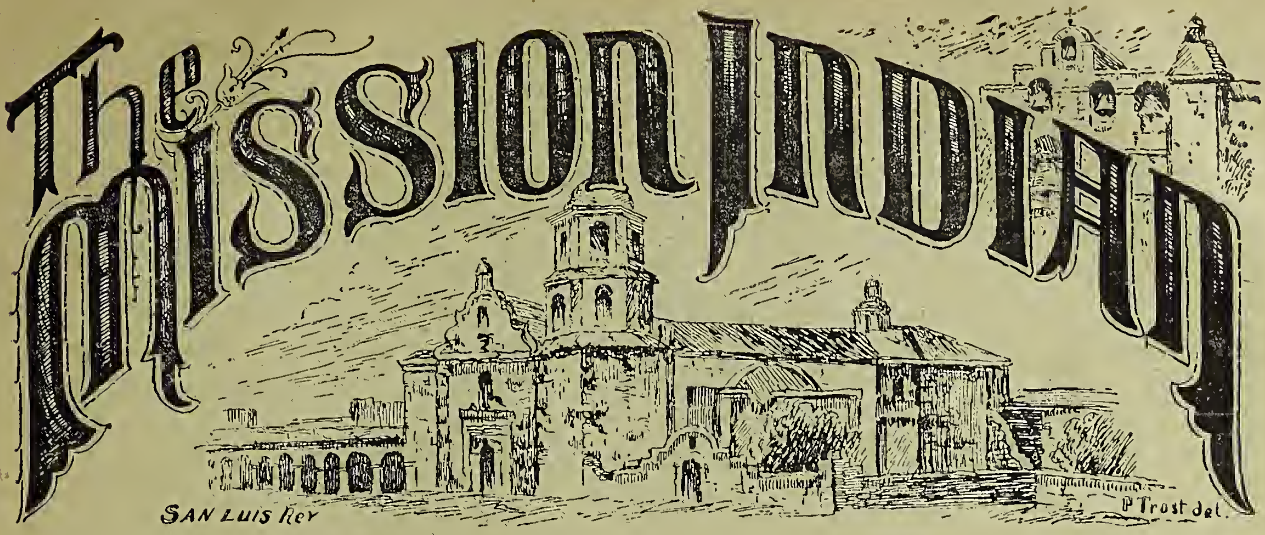

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VOL. III. BANNING, CAL., AUGUST 15, 1898. NO. 11.

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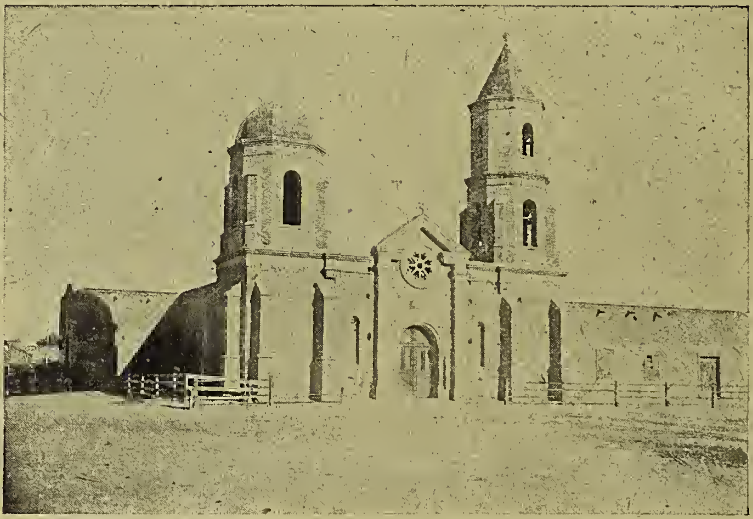

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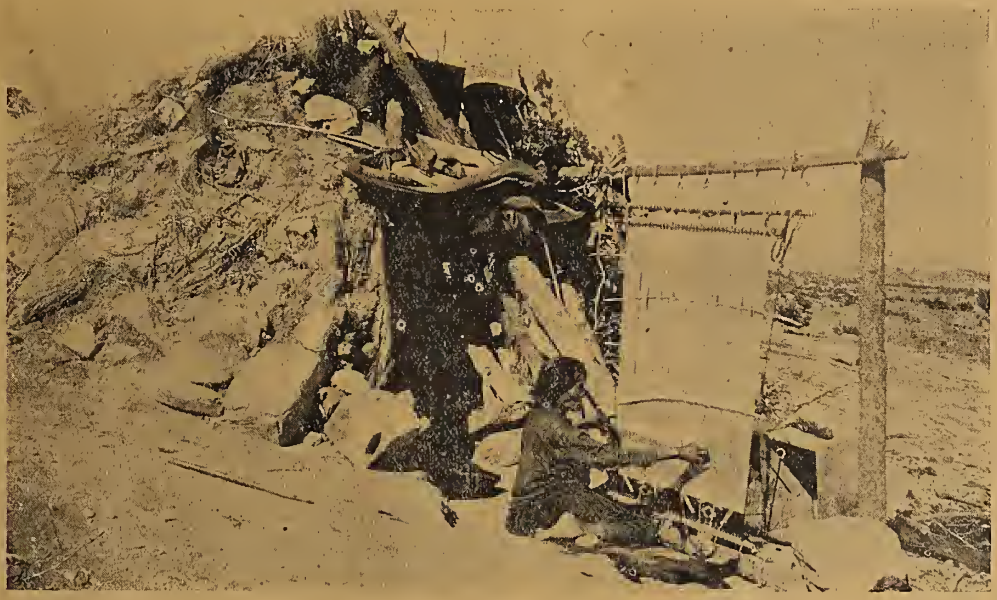

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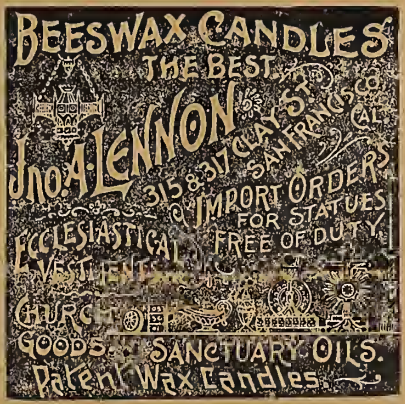

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